

EXORCISM, ILLNESS AND DEMONS

IN AN ANCIENT NEAR EASTERN CONTEXT

The Egyptian magical Papyrus Leiden I 343 + 345

Susanne Beck



PALMA 18

PAPERS ON ARCHAEOLOGY OF THE
LEIDEN MUSEUM OF ANTIQUITIES

EXORCISM, ILLNESS AND DEMONS



EXORCISM, ILLNESS AND DEMONS

IN AN ANCIENT NEAR EASTERN CONTEXT

The Egyptian magical Papyrus Leiden I 343 + 345

Susanne Beck



© 2018 Rijksmuseum van Oudheden; Susanne Beck

**PALMA: Papers on Archaeology of the Leiden Museum of
Antiquities (volume 18)**

Volume editor: Maarten J. Raven

Published by Sidestone Press, Leiden
www.sidestone.com

Lay-out & cover design: Sidestone Press

Photograph cover:
The Egyptian magical Papyrus Leiden I 343 + 345,
photo: Karsten Wentink

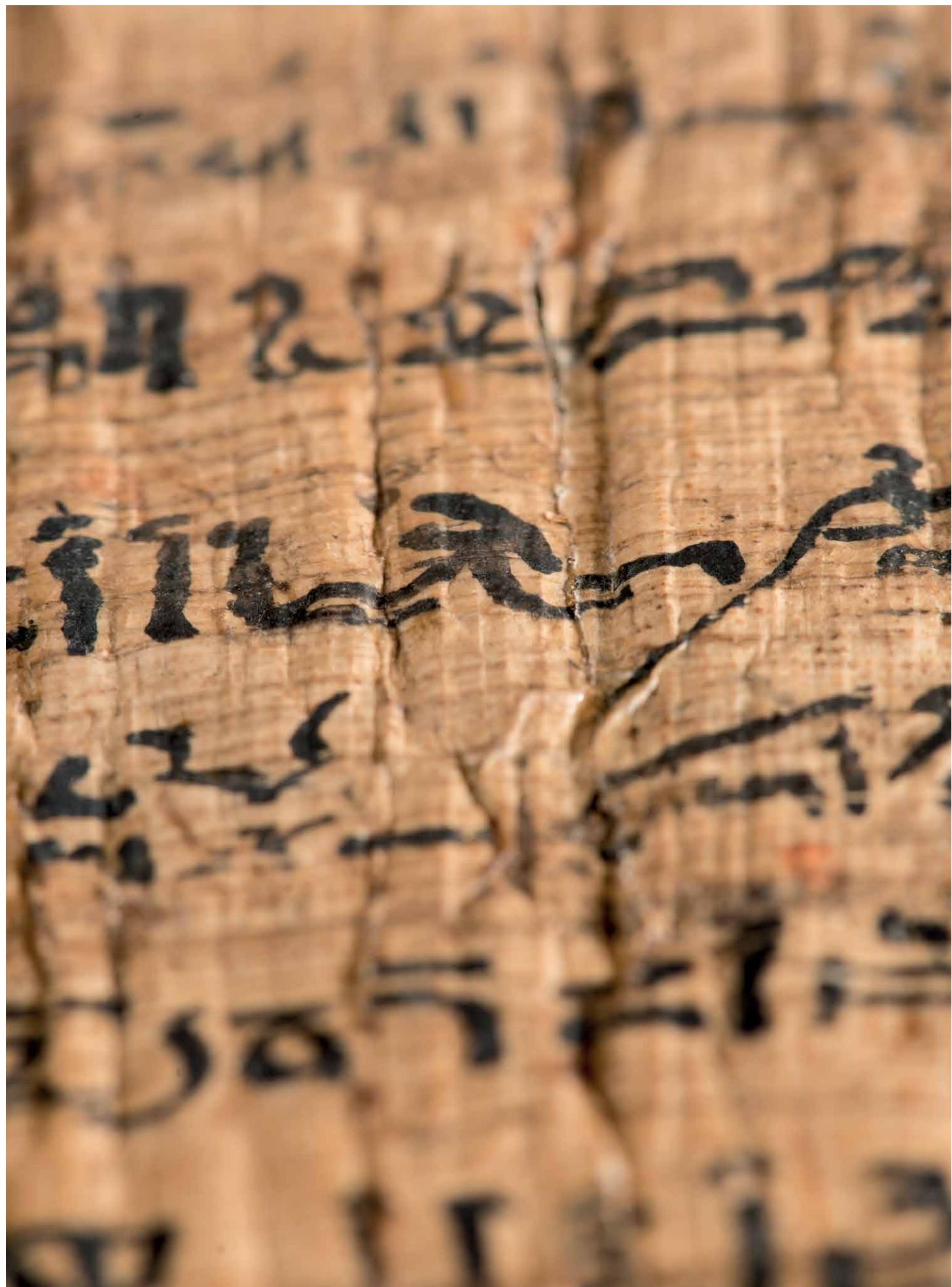
Photographs book: Robbert-Jan Looman (National Museum
of Antiquities)

ISBN 978-90-8890-539-1 (softcover)
ISBN 978-90-8890-540-7 (hardcover)
ISBN 978-90-8890-541-4 (PDF e-book)

ISSN 2034-550X

Contents

Preface	7
PART I	
Introduction	11
PART II	
Text with transliteration, translation and commentary	21
Abbreviations	107
Bibliography	111
Appendix I: Glossary	123
Appendix II: Present appearance of the papyrus	137
Indices	139
Sketch of the papyrus	145
Plates	146



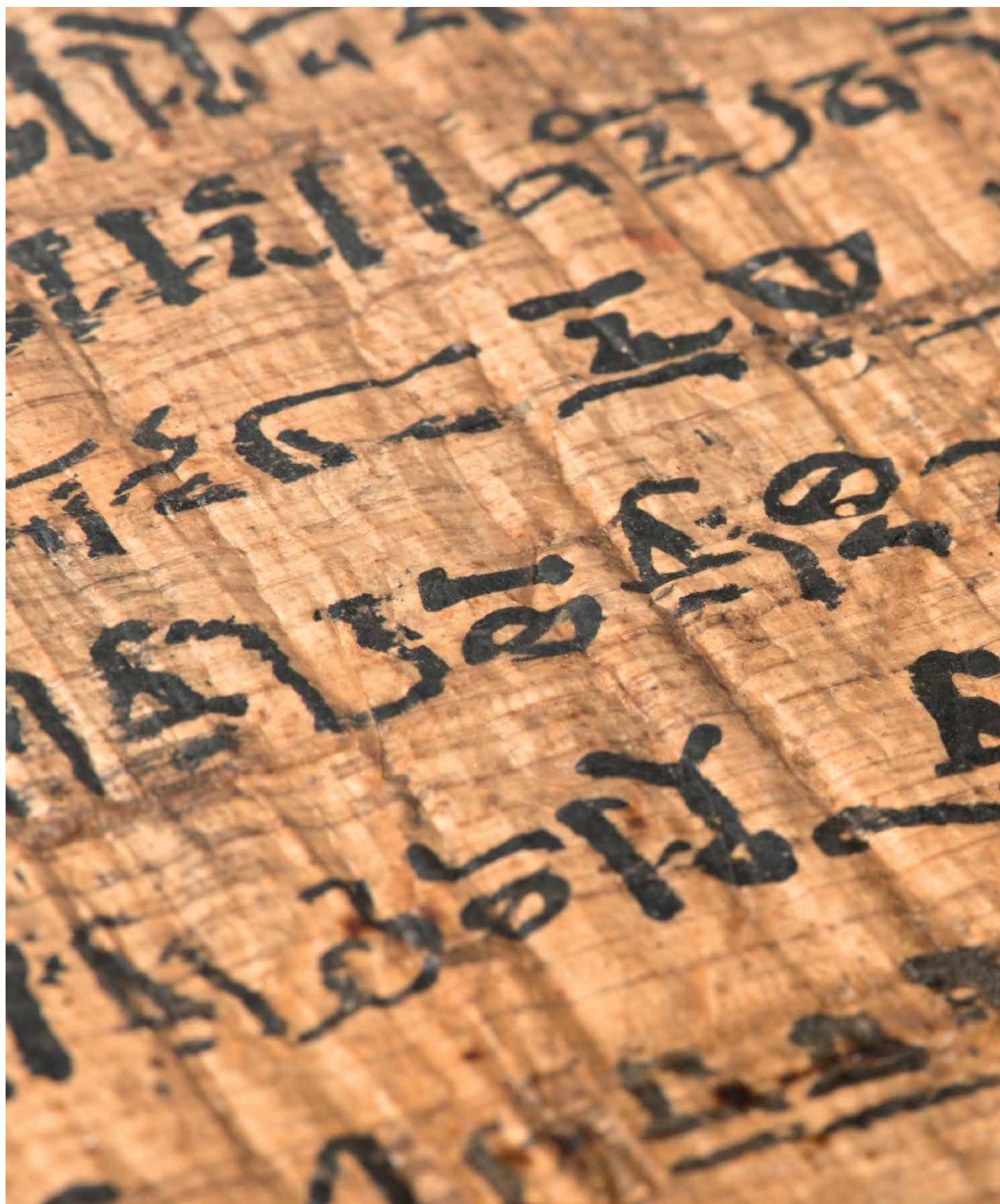
Preface

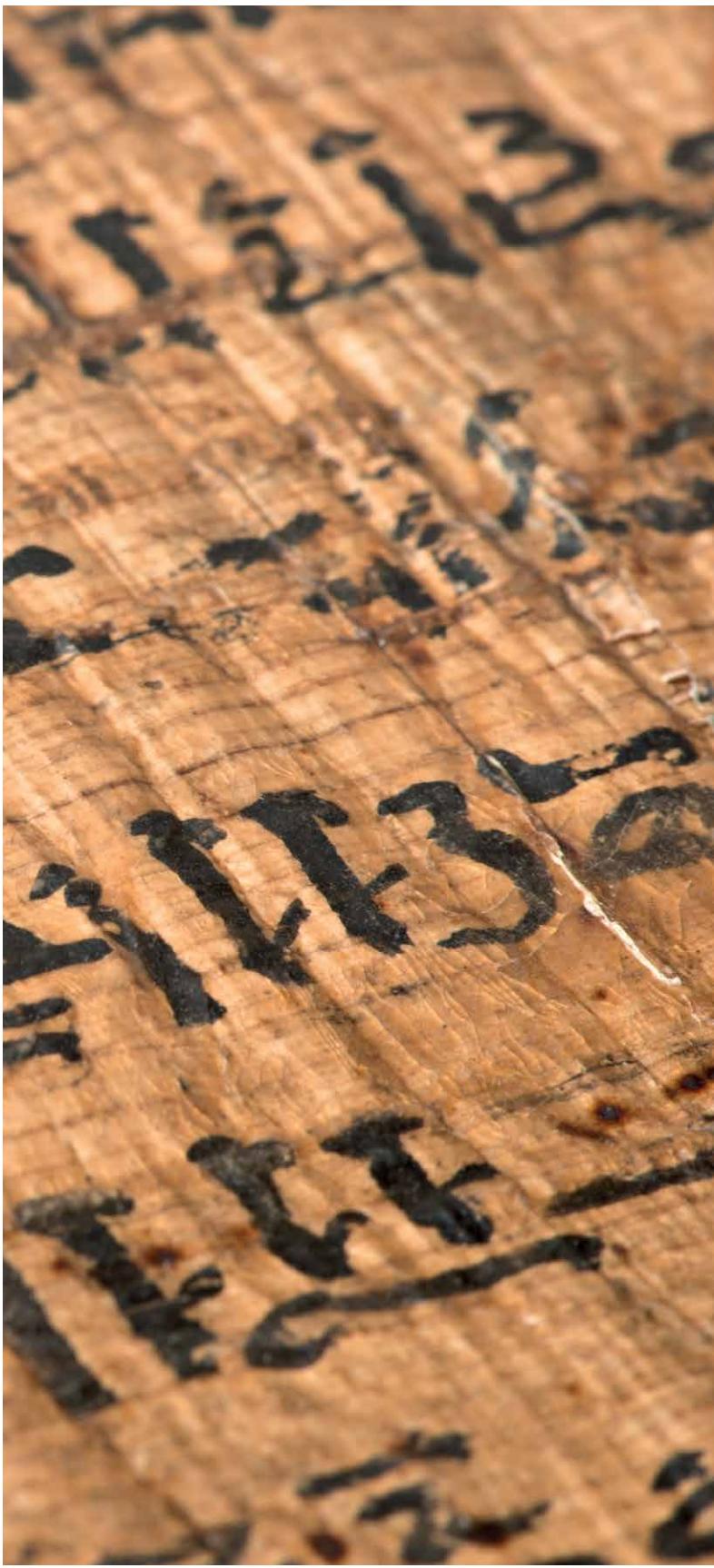
I first had the pleasure of dealing with the extraordinary papyrus Leiden I 343 + 345 during my PhD thesis *Sāmānu. Ein vorderasiatischer Dämon in Ägypten* (Ludwig-Maximilians-Universität, Munich, 2014/2015) under the supervision of Friedhelm Hoffmann, Hans-Werner Fischer-Elfert, Walter Sallaberger and Manfred Krebernik. This manuscript was a major source for the object of my study, the ancient Egyptian disease demon Sāmānu. During the analysis of this remarkable demonic being, it soon became clear that a new edition of papyrus Leiden I 343 + 345 could not be feasibly worked into my dissertation, which focused on an analysis of the Mesopotamian and Egyptian forms of Sāmānu from a modern perspective and the transfer of knowledge from the Ancient Near East to Egypt.¹ Maarten J. Raven and I therefore agreed to give the re-edition the space and time it deserves.² I would like to extend my sincerest gratitude to him for giving me the opportunity to prepare a re-edition of papyrus Leiden I 343 + 345 for the Papers on Archaeology of the Leiden Museum of Antiquities (PALMA) series.

I would also like to thank Katherine E. Davis and Ramadan B. Hussein for their input on Egyptological terminology in English. Last but not least I would like to thank Michael Jumic for proofreading the manuscript.

1 Beck 2015b.

2 For an overview of all previous publications and mentions of the papyrus in the literature, see Chapter I.





PART I

Introduction

Introduction

1. Origin and date

The Leiden magical papyrus I 343 + 345 is kept in the Rijksmuseum van Oudheden, Leiden. The two unequal parts of the manuscript – I 343 and I 345 – were purchased separately. Originally, papyrus Leiden I 343 was part of Giovanni Anastasi's³ collection, and upon its arrival in Leiden it received inventory number AMS 28. It was purchased by the Dutch government in 1828.⁴ The Rijksmuseum van Oudheden's original sale's list states that the manuscript originated in Memphis.⁵ The second segment – papyrus Leiden I 345 – comes from the collection of Maria Cimba,⁶ and it was given inventory number CI 11b. It was acquired in Leghorn (Italy) in 1827.⁷ The origin of papyrus Leiden I 345 is not listed but it is very likely that it comes from Memphis too, as both manuscripts are part of the same papyrus.⁸ François Chabas seems to be the one who established a connection between both objects.⁹ In the *Description raisonnée*, Conrad Leemans wrote that papyrus Leiden I 345 resembles the aforementioned manuscripts, namely papyri Leiden I 343 and 344, both of which hail from Memphis.¹⁰

The handwriting, spelling, language, and content of the manuscript indicate that the papyrus dates to the Ramesside period (19th–20th Dynasty).¹¹

3 For G. Anastasi, see Bierbrier 2012, 19–20, with further references. See Dawson 1949, 158–160.

4 See Bierbrier 2012, 19; Massart 1954, 1.

5 Correspondence with M. Raven (email 08.08.2012). See also Leemans 1840, 112.

6 For M. Cimba, see Bierbrier 2012, 122–123, with further references.

7 Correspondence with M. Raven (email 08.08.2012). According to Leemans 1846–1862, Text II, 63, the manuscript was acquired in 1826.

8 See Massart 1954, 1; Müller 2008, 275. The latter assumes that both papyri – like most of the other papyri in the RMO – come from an archive in Saqqara (Müller 2008, *ibid.*). See also Raven's statement: Raven 2012, 78–83.

9 At least, Chabas mentions that both manuscripts are written in the same hand and contain similar texts: Chabas 1862, 70; Chabas 1902, 142.

10 Leemans 1840, 111–113.

11 It is impossible to narrow down the dating to a single dynasty, because there has been no recent reappraisal for handwritings of the New Kingdom. The attempt to reduce the dating to one of the dynasties with the aid of the *Paläographie der nicht-literarischen Ostraka der 19.–20. Dynastie* (Wimmer 1995, I–II) did not result in a definitive statement.

2. Bibliography

The papyrus is first mentioned in Leemans's *Description raisonnée* (1840), but the manuscript is only briefly described.¹² In the catalogue *Monumens égyptiens du musée d'antiquités des Pays-Bas à Leide*, the manuscript is described and a facsimile is given.¹³ In the same book, Chabas gives a short summary of the papyrus's content.¹⁴ His article was republished several times.¹⁵ According to Massart, A. Massy transcribed and translated papyrus I 345 in 1887, which may be erroneous.¹⁶ In 1925, František Lexa translated parts of papyrus I 345.¹⁷ Alan H. Gardiner and Warren R. Dawson included short translations and references to this text in their publications.¹⁸

The first publication dealing with the entire papyrus and containing a transcription, translation and commentary as well as photographs was produced by Adhémar Massart in 1954.¹⁹ The manuscript's recipes are integrated in H. Von Deines and H. Grapow's *Grundriss der Medizin*, Th. Bardinet's *Les papyrus médicaux de l'Égypte pharaonique*, and W. Westendorf's *Handbuch der altägyptischen Medizin*; these works also include short descriptions of the papyrus.²⁰ In more recent times, the incantations and conjurations in the text were translated by M. Müller and partially translated by J.F. Borghouts and H.-W. Fischer-Elfert.²¹ The present author's book *Sāmānu. Ein vorderasiatischer Dämon in Ägypten* deals with the incantation against Sāmānu/Akhu.²²

12 Leemans 1840, 111–113.

13 Leemans 1846–1862, Text II, 63; Leemans 1855, II.16, Pls. XCIVIII–CIV, CXXVI–CXXXVIII.

14 Chabas 1862, 62–64, 66–67.

15 Chabas 1901, 5–13, 16–19; Chabas 1902, 135–139, 142–145.

16 This publication cannot be found but is mentioned as: Massy, A., 1887: *Études égyptiennes III, Le papyrus de Leyde I 345*, Ghent.

17 Lexa 1925, 55–56.

18 E.g. Gardiner 1915, 262–269; Dawson 1927, 97–107; Dawson 1934b, 185–188. In the commentaries on specific incantations, spells, etc., references to these articles will be given.

19 Massart 1954.

20 GdM IV.1, 77, 79, 83, 258, 265, 316; IV.2, 76–78, 80–81, 201, 197, 237; V. 132–133, 135, 441, 453–454 (with transcription, translation, and commentary); Bardinet 1995, 231, 475–477 (with translation and commentary); Westendorf 1999, 65–68 (with translation and commentary).

21 Müller 2008, 275–293 (including information on the papyrus, translation, and commentary); Borghouts 1978, 18–21, 102; Fischer-Elfert 2005, 43–44, 135; both with translations and commentary.

22 Beck 2015b, 98–161 (including information on the object, transcription, transliteration, translation, and commentary).

3. Description of the manuscript

The manuscript can be reconstructed to a length of 510 + x cm. The beginning of the papyrus is broken off (papyrus Leiden I 343) and only one third of what is now the first column has been preserved. The manuscript's first lines contain the end of an incantation, so there must have been at least one other column at the beginning. Additionally, the size of the missing parts between the fragments of columns R:XXIII, V:XXI, and V:XXII cannot be ascertained. The manuscript has an average height of 18–20 cm, which is common for the book style in the New Kingdom.²³ The upper and lower edges are torn. Müller claims the manuscript was rolled together with papyrus Leiden I 344, and notes that the state of preservation confirms this.²⁴ The state of preservation in fact does not corroborate this view, as the beginning and end of the papyrus are intact (except for the missing part at the beginning noted above), but the middle is mostly fragmentary.²⁵

The fibres on the recto side run horizontally and those on the verso side run vertically. The recto consists of 28 columns and the verso of 25 columns.²⁶ On the recto, the pages have 12 lines on average, while those on the verso have 11. The average width of the columns is 16.7 cm, but the narrowest column is only 6.5 cm (V:VIII) and the widest column is 34.2 cm (R:XXI).²⁷ A slight tendency for wider columns on the verso can be observed. The papyrus has darkened and the ink has partially rubbed off, especially at the beginning of papyrus Leiden I 343. The surface of the papyrus has a slight sheen, probably due to older conservation treatment.²⁸ The manuscript has been written in beautiful, even handwriting.²⁹ 'Verse points' only appear on the recto, with the exception of

23 Möller 1927, 5; Černý 1952, 8, 16–17.

24 Müller 2008, 275.116; cf. Enmarch 2005, 3–5.

25 For the state of preservation, see Borghouts 1971, 2. Due to its condition, it is impossible to detect the length of the manuscript's pages or to say something about the gluing.

26 The column count follows Massart's edition. For the former names of the columns, see Massart 1954, 3–6.

27 The widest column can also be part of the original inscription, because the phrasing and content do not resemble the other texts.

28 For the state of preservation, see also the table in Appendix II.

29 Chabas remarks that a change in handwriting can be observed in V:VI, but concedes that the content remains similar. The ductus of the rush is indeed thinner, but the scribe's hand is still the same; Leemans 1846–1862, Text II, 68.

Incantation	Recto	Verso	Remarks
1	I1–4	II4–10	<i>s-m-n/ḥ.w</i> are not mentioned, the preceding incantation is against <i>ḥ.w</i> (No. 11); similar, but no duplicates
2	II4–III2	III1–IV8	<i>s-m-n</i> (rt.) and <i>ḥ.w</i> (vs.)
3	III2–IV9	V8–VII5	<i>s-m-n</i> (rt./vs.) and <i>ḥ.w</i> (rt./vs.)
4	IV9–VI2	VII5–VIII12	<i>ḥ.w</i> (rt.?) and <i>s-m-n</i> (vs.?)
5	VI2–VIII9	XI, XII, XIII	<i>s-m-n</i> (rt.) and <i>ḥ.w</i> (vs.?) partially duplicated by oLeipzig ÄMUL 1906 (R:VI2–VII4) and oStrasbourg H. 115 (R:VII6–VIII8)
6	VIII10–X9	XIV, XV	<i>ḥ.w</i> (rt./vs.)
7	X9–XI1	XVI	<i>s-m-n/ḥ.w</i> are not mentioned, but the epithet 'you that are submerged' and the Deities-Hathors-Formula are used
8	XI2–14	XVII	<i>ḥ.w</i> (rt.) and <i>s-m-n</i> (vs.?)
9	XXII1+x+1–2	–	<i>s-m-n</i> ; originally also part of the verso (?)
10	–	I1–8	<i>ḥ.w</i> ; originally also part of the recto (?)
11	–	I8–II3	<i>s-m-n/ḥ.w</i> are not mentioned, initial <i>k.t</i> suggests an incantation against that demon; originally also part of the recto (?)
12	–	IV9–V8	<i>ḥ.w</i> ; not duplicated, part of the original inscription
13	–	IX1–X2	<i>ḥ.w</i> ; not duplicated, part of the original inscription
14	–	XXII1–3	<i>ḥ.w</i> ; originally also part of the recto (?)

Table 1. *Duplicates of the incantations against Sāmānu/Akhu.*

incantation 13 (V:IX1–X2), which shows verse points on the verso as well. The different incantations, spells and remedies are divided by means of rubra. Usually, the beginning and the cure's ingredients or the quanta are written in red. The text of the papyrus is positioned upside down on the verso in relation to the recto and is a palimpsest. Incantations 12 (V:IV9–V:V8) and 13 (V:IX1–X2) are written in the same hand and could be part of the original text, since they do not show any signs of palimpsest.³⁰ The ends of the papyrus (on both sides) are left blank,³¹ so that the verso page ends with *k.t* 'another'.

4. Reconstruction of the papyrus in its original form

For a reconstruction of the manuscript and its original form, see Adhémar Massart's detailed description³² and the table in Appendix II.

5. Content

The Leiden magical papyrus I 343 + 345 mainly contains a collection of incantations against the ancient Near Eastern disease-demon Sāmānu (*s-m-n*) and his Egyptian equivalent Akhu (*ḥ.w*). Usually, Sāmānu is addressed on the recto, while Akhu is dealt with in the duplicated incantations on the verso (see Table 1).

The manuscript contains a total of 14 spells against the demon, eight of which are duplicates. Incantations 12 (V:IV9–V8) and 13 (V:IX1–X2) are unique in the papyrus.³³

30 See Massart 1954, 6–7.

31 There are approx. 6 cm on the recto and 29 cm on the verso.

32 Massart 1954, 2–6.

33 See Section I.3 above.

Pages (recto)	Directed against:	Pages (verso)	Directed against:
I1–4 (incantation 1)	<i>s-m-n</i> (?)	I1–8 (incantation 10)	‘ <i>h.w</i>
II4–III2 (incantation 2)	<i>s-m-n</i>	II8–II3 (incantation 11)	‘ <i>h.w</i> (?)
III2–IV9 (incantation 3)	<i>s-m-n</i>	II14–10 (incantation 1)	‘ <i>h.w</i> (?)
IV9–VI2 (incantation 4)	‘ <i>h.w</i> (?)	III1–IV8 (incantation 2)	‘ <i>h.w</i>
VI12–VIII9 (incantation 5)	<i>s-m-n</i>	IV9–V8 (incantation 12)	‘ <i>h.w</i>
VIII10–X9 (incantation 6)	‘ <i>h.w</i>	V8–VII5 (incantation 3)	‘ <i>h.w</i>
X9–XI1 (incantation 7)	<i>s-m-n</i> (?)	VII15–VIII12 (incantation 4)	‘ <i>h.w</i> (?)
XI2–14 (incantation 8)	‘ <i>h.w</i>	IX1–X2 (incantation 13)	‘ <i>h.w</i> and ‘blow’ (?)
XII–XXI (fragmentary)	?	XI–XIII (fragmentary, incantation 5)	‘ <i>h.w</i> (?)
XXII1+x+1–2 (incantation 9)	<i>s-m-n</i>	XIV–XV (fragmentary, incantation 6)	‘ <i>h.w</i>
XXIII–XXV1+x+2 (fragmentary)	?	XVI (fragmentary, incantation 7)	‘ <i>h.w</i> (?)
XXV1+x+2–XXVI2 (conjuration (?) 1)	<i>s.t-</i> of god, the dead, opponents	XVII (fragmentary, incantation 8)	<i>s-m-n</i> (?)
XXVI7–9 (remedy 1)	a swelling of the feet or any limb	XVIII–XXI (fragmentary)	‘ <i>h.w</i> (?)
XXVI9–10 (remedy 2)	ditto	XXII1–3 (incantation 14)	‘ <i>h.w</i>
XXVI11 (remedy 3)	ditto	XXII3–4 (conjuration (?) 4)	<i>mn.t nb.t</i> ‘any pain’
XXVI11–12 (remedy 4)	ditto	XXIII1–7+x+1 (conjuration 5)	sore feet/ <i>whd.w</i>
XXVI12–XXVII6 (conjuration 2)	inflammation of the leg (?; <i>sds</i>)	XXIII7+x+1–XXIV	ditto or same conjuration?
XXVII6–XXVIII5 (conjuration 3)	ditto	XXV1–2 (spell 1)	for ‘falling water’
		XXV2–4 (spells 2+3)	ditto

Spells 9 (R:XXII1+x+1–2), 10 (V:I1–8), 11 (V:I8–II3), and 14 (V:XXII1–3) may originally have been part of the recto or verso (spell 9), but have not been preserved as such. Because the beginning of the papyrus is missing, no name is known for this composite manuscript. The various spells usually start with *k.t šn.t* ‘another incantation’ on the recto and *k.t* ‘another’ on the verso. Only R:X9 (incantation 7) is without a superscription, and R:XI2 (incantation 8) begins with just *k.t*. A typical epithet of the demon is ‘you that are submerged’, and the incantations often end with the ‘Deities–Hathors–Formula’ (hereinafter DHF) and remedies. The incantations usually consist of themes which are not common to Egyptian literature. Allusions to Canaanite myths abound.³⁴ Incantation 14 seems to use only genuine Egyptian topics.

Table 2. Distribution of incantations, spells, and remedies in the papyrus.

³⁴ See the specific commentaries on the Sāmānu/Akhu incantations below; Beck 2015b, 242–244.

Somewhere between fragmentary columns R:XXII–XXV and V:XXII, the content of the papyrus changes. The remaining conjurations are mainly against inflammations of the legs (2–3), sore feet (5), any kind of pain (4), and the effects of gods, the deceased, opponents, etc. Remedies 1–4 describe a therapy for swelling of the feet or any other limb caused by *whd.w*, and spells 1–2 shall cause the ‘falling of water’ (see Table 2).

6. Language and grammar

The papyrus is mainly written in classical Middle Egyptian – some texts are even pure Middle Egyptian – but the influence of Late Egyptian is obvious in the spellings, the use of words not found in Middle Egyptian, and/or in the grammar. Words that are generally written in Late Egyptian spelling include  *wr* (R:II6, V:IV2; WB I, 286),  *j3.t* (R:IV6; WB I, 26),  *b3* (R:I12, V:II5, V:III7; WB I, 478),  *ph.ty* (R:IV12, R:X5, V:VII7; WB I, 539),  *nrw* (V:XXI1; WB II, 277),  *swhj* (R:VII2; WB IV, 71),  *f3j* (R:VII3, R:IX9, V:V3; WB I, 572),  *hwj* (R:III4, 5, IV3, 4, V1, VII4, IX5, 10–11, XI13; V:II5, 7, V10, VI1, VII1, 9, XIV2, XVIII1, XX2; WB III, 46–48),  *m3.t* (R:IX8; WB I, 186),  *snw* (R:XXIX+2; WB IV, 495),  *srj* (V:V5; WB IV, 523), and  *t3r.w* (R:IX13–14, V:III2; WB V, 382–383). The *t*-ending is usually omitted in infinitives and participles. To a certain extent, typical Late Egyptian words are used, such as the negations  *bn* (V:XV1) and  *bw* (V:IV10) and the adverbs  *r-bnr* (R:II7, V12; V:IV2.3, VII2, XV1, XVIII1) and  *dy* (V:VII1.2). Examples of Late Egyptian grammar include the use of the suffix  *=w* for the third person plural (R:VII6.7, V:VII1, V:XXII1), the Late Egyptian participle *j:dd* (V:V7) and the aforementioned negations *bw* and *bn*. In general, the definite article (*p3*, *t3*, *n3*) is frequently used and the construction *p3 n.ty* etc. appears often. The construction *jw=f hr sdm* is widely used, and seems to have replaced the older *sdm=f* and *sdm.n=f*. It is not always possible to tell whether it is used as a Middle Egyptian adverbial clause, a ‘narrative’ clause or – depending on the context – a virtual relative clause. In a few cases, one

finds a Late Egyptian first person present clause (R:V11, V:IV2). The periphrastic construction with the verb *jnj* is common in the papyrus. On the whole, a somewhat greater preference for Late Egyptian words and grammar can be noted on the verso.

7. Importance of the text

The disease demon *Sāmānu* (*s-m-n*) and his Egyptian equivalent *Akhu* (*h.w*) are only known from a handful of other incantations and remedies, most of which date to the New Kingdom. The oldest attestation of *Sāmānu*/Akhu in Egypt is preserved in papyrus BM EA 10059. This manuscript dates to the 18th Dynasty and contains two different spells: one against *Sāmānu* (R:VII6–7) in a foreign language and one against Akhu (V:XIV1–7) in Egyptian – which, surprisingly, are written on different sides of the papyrus. Thus it is not clear whether *Sāmānu* really corresponds to Akhu, as in papyrus Leiden I 343 + 345.³⁵ Only one spell in papyrus Leiden I 343 + 345 (incantation 5) is repeated in other Egyptian texts: ostracon Leipzig ÄMUL 1906³⁶ and ostracon Strasbourg H.115.³⁷ The former replicates the incantations at the beginning (R:VI2–VII4) and the latter repeats the end of the spell (R:VII6–VIII8). Another spell against Akhu is preserved in papyrus Leiden I 348, which dates to the 19th Dynasty (R:XII7–11).³⁸ The themes used in this incantation are genuinely Egyptian. Papyrus Chester Beatty VI recto (papyrus BM EA 10686) contains two remedies against Akhu (R:VI8–11): ‘manual of all remedies of medicine: remedy to repel Akhu on the anterior trunk, to treat his sides’.³⁹ Akhu is mentioned as a potential cause of death in papyrus Turin 1996 (V:II9, 20th Dynasty).⁴⁰ In the oracular amuletic decree papyrus Turin 1983, both *Sāmānu* and Akhu are mentioned (V:29–31). They form

35 See e.g. Leitz 1999, 63, 80, Pls. 32, 39; Beck 2015b, 93–98, 247–248 with further references.

36 See Černý/Gardiner 1957, I, 5, 30, Pls. CXIV3, XIV5, XIVa5; Beck 2015, 126–140.

37 See Koenig 1997, 10, Pls. 50–52, 117; Mathieu 2000, 248–249; Müller 2000, 280–281; Beck 2015b, 127–140.

38 See e.g. Borghouts 1971, 26, 125–129, Pls. 12–12A, 29; Beck 2015b, 162–164 with further references.

39 See e.g. Gardiner 1935, I 53–54, II Pls. 31–31A; Beck 2015b, 164–165 with further references.

40 See e.g. Roccatti 2011, 30–33, 171–172; Beck 2015b, 166–167 with further references.

a group with other skin diseases, but they appear in different sentences, so it is not clear whether Sāmānu still equals Akhu in this manuscript.⁴¹ The most recent attestation dates to the early Ptolemaic Period. Amazingly, in this amulet Akhu is said to afflict the bones (papyrus Cologne 3545).⁴²

As the syllabic writing of his name clearly shows, Sāmānu is foreign to Egypt. This demon is well known from numerous texts from Mesopotamia, including incantations in Sumerian and Akkadian and bilinguals, remedies, lexical lists, and astronomical diaries. In Mesopotamia, the demon could afflict gods, men, animals (sheep, cattle, asses), and plants (rust/fungus and pests), as well as rivers.⁴³ In Egypt, as the texts show, he is only attested as a human disease. Sāmānu is clearly a kind of skin alteration or skin disease in Mesopotamia – and probably in Egypt too.⁴⁴

It is remarkable that the incantations against Sāmānu/Akhu in papyrus Leiden I 343 + 345 contain numerous allusions to Canaanite myths and legends, *e.g.* the Baal Cycle and the Legend of Keret. Often it is not clear whether the texts refer to Baal or Seth, so the term ‘weather god’ is used in the translation, in line with a suggestion from M. Müller.⁴⁵ Alongside the weather god, who appears as the main opponent of Sāmānu/Akhu, and of course the Egyptian deities, Canaanite deities play a major part in the incantations: Reshep (R:XI13–14, R:V6), Anat (R:III12, R:VI11), Astarte (R:VIIIx+1), Ishkhara (V:II2), and the moon god (‘the god above’) (R:II11/V:IV6, R:V56/V:VIII2). Some deities are only attested in papyrus Leiden I 343 + 345: Nikkal (R:V6/V:VIII3, R:IX12), Shala (V:XVII1), and Adamma (R:V7/V:VIII5). Certain beings and themes cannot be identified, but are clearly not genuinely Egyptian, *e.g.* the demonic ḏhr and Nkphn/Pksn (*Ds-h3-r' hn' Nkp-h3w-n3/Pw-k-s3w-nj3*, R:II8/V:IV4), Mrj (*Mw-r'-j3*, R:VI7), Mṣr (*m-šr*, R:III3/V:V9), Tmkn (*t3-m-n3-k3*, R:III4/V:V10), and Jbsn (*jb(w)-sw-n3*, R:III5/V:V10–11). The same can be said of subjects like ‘the dry land/desert will drink you (= Sāmānu/Akhu). The dry land/desert has drunken you’, ‘the poisons of deity X are against you’, and the DHF. Even if the demon, the gods (though not all of them), and the themes used in the incantations are not typically Egyptian, the structure, language, and methods are characteristic of Egyptian spells, hence the use of historiolae, rhetorical questions, and analogies (Horus as patient, magician as god X, magician’s assignment of his spell to a god/goddess, deification of the body/‘*Gliedervergottung*’).⁴⁶

It is remarkable that ‘foreign deities and subjects are only used in the incantations against Sāmānu/Akhu. The other conjurations, remedies, and spells are *really* Egyptian. Furthermore, the rear part of the papyrus focuses on swelling and inflammation of the legs or feet, which leads one to wonder if there was a reason for collecting these spells in one composite manuscript.

41 See Edwards 1960, I 57–61, II Pls. XXa–XX, XXIa–XXI; Beck 2015b, 167–168.

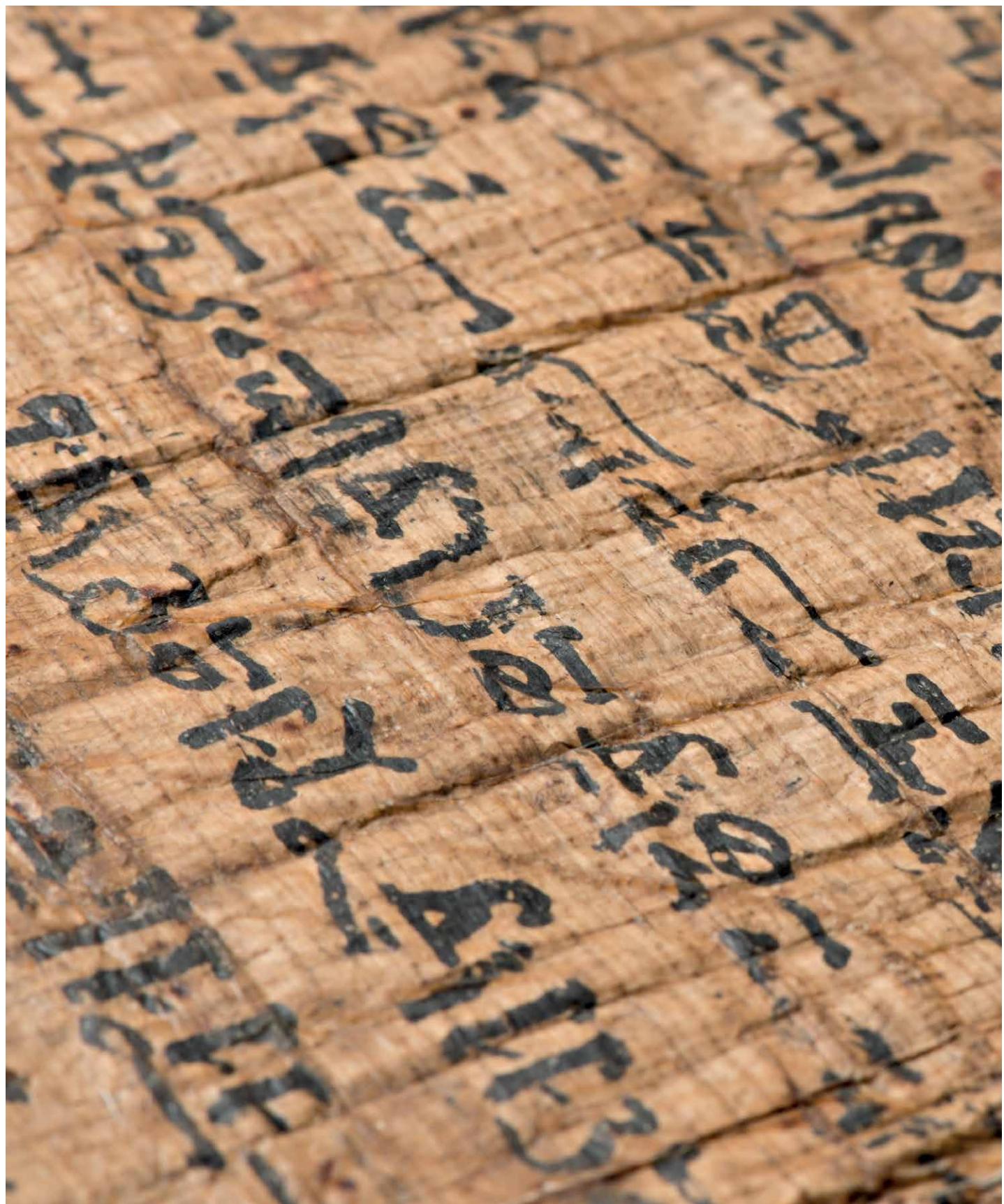
42 See Kurth 1980, 9–53, Pls. I–III; Fischer-Elfert 2015, 174–208; Beck 2015b, 168–169 with further references.

43 See Beck 2015b, 171–208.

44 The disease could probably be identified with cutaneous leishmaniasis, impetigo contagiosa, furuncle and erysipelas with some limitations; see Beck 2015b, 182–193; Beck 2016c, 33–46. Whether the demon covers the same potential ailments in Egypt as in Mesopotamia is not clear.

45 Müller 2008, 276–277.

46 See Beck 2015b, 246; Beck 2015a, 94–100, which compares the Mesopotamian and Egyptian incantations against Sāmānu.





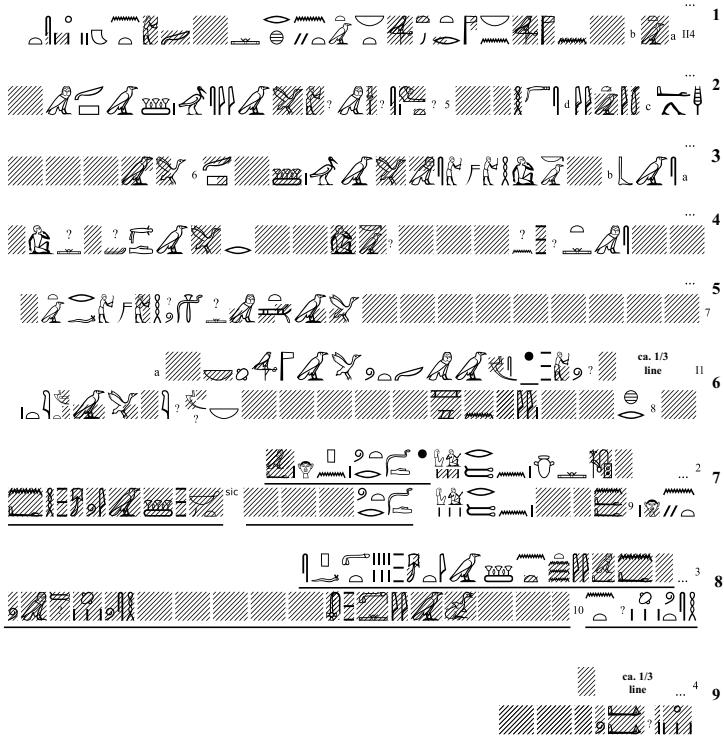
PART II

Text with transliteration,
translation and
commentary

Text with transliteration, translation and commentary

1. Incantation 1 (R:I1–I4/V:II4–II10)

In the first incantation neither Sāmānu nor Akhu is mentioned. On the verso, however, the incantation follows an incantation against Akhu (incantation 10; V:I1–8), so one may assume that this spell was directed against the demon as well. Due to the fragmentary state of the papyrus, the content is difficult to interpret. On the recto, only the last three lines have been preserved. It should be noted that the incantations resemble each other but are not true duplicates.⁴⁷



R:I approx. 1/3 of the line is missing; 1a traces could fit m3^c.t; V:II4a–b not visible any more; 4c–d according to Gardiner, a 'mere guess', traces match his suggestion; 5a–b group difficult to read due to sticky tape.

47 See Massart 1954, 49.

Transliteration

Recto		Verso	
1	<i>not preserved</i>	II4	<i>t₃ [...] n n_{tr} nb n n_{tr}.t nb.t t₃ n.ty r_h [...] n.t h_mt st</i>
2	-//-	II4-5	<i>h^c[.tj] t₃]y=s m_h[.t m] h₃.t=s [sh]m [p]y=s b(3)s₃ m [...]</i>
3	-//-	II5-6	<i>s₃b [...] k₃ h_{wj}=s [m p]y b(3)[s₃] p₃ [...]</i>
4	-//-	II6	<i>[...]sm.wt n [...] k₃ [...] r [p]y s_d [...]</i>
5	-//-	II7	<i>[...] p₃ tm w(3)d h_{wj} r=f t₃ [...]</i>
6	I1	II7-8	<i>hr [...] y[m]n [...] nb m₃[c.t] p₃ m₃c.t(j)</i>
7	I2	II8-9	<i>n.ty hr <s:> [n^c jb] n(j) r(m)t dd.tw r[']pn [...] k.wt s₃j.w h^c</i>
8	I3	II9-10	<i>hs(w){.t} n.t' [...] s₃j.w] t₃.y.w pfs(.w) [...] hs(w) t [...] mw]</i>
9	I4	II10	<i>[dd.w ...]</i>

Translation

- 1 The [...] for every god (and) for every goddess, she who knows [...] of copper. She
- 2 has stood up, her fea[ther] (?) in front of her. Her axe exerts power over [...]
- 3 She shall strike [with th]e ax[e ...]
- 4 the (?) [...] May [...] the reciter (?) [...]
- 5 [...] the unfruitful one who strikes against him the [...]
- 6 (rt.) [...] the god, lord of truth (shall) kill you [...]
- 6 (vs.) fall (?) [...] Se[a ...] lord of tru[th ...] the righteous one,
- 7 who pleases the heart of men. This spell is to be said over uri[ne] of pigs and
- 8 urine/dung of seven boars, to be cooked [...] dung [...]
- 9 [...] to be placed [on it/him].

Commentary

1 V:II4: Massart 1954, 104.1 and Müller 2008, 289, suggest that *k.t* 'another' was written at the end of line 3. Theoretically there is enough space at the end of that line, but the papyrus seems to be blank. Perhaps the manuscript was intensively rubbed off there. A new incantation begins in line 4 because a recipe ends in the previous line. — V:II4 *t₃ [...]*: It is not clear what term comes next. Massart 1954, 104.3, proposes *hn.wt* 'mistress' as a restoration, similarly Müller 2008, 289. The feminine article implies that a word in the feminine follows, as does the adverbial clause with the pronoun *st* and the feminine ending of the stative, which seems to refer to *t₃*.

1-2 V:II4 *st h^c[.tj]*: This is a rare appearance of the Late Egyptian first present clause in the manuscript. For the pronoun, see Černý/Groll 1984, 32–33 and Junge 2008, 118.

2 V:II4 *m_h[.t]*: Perhaps *m_h* can be restored to *m_h.t* 'feather' as in R:IV5/V:VII12 and V:XXII1. See the translation in WB II, 123.6. Massart 1954, 104.5, suggests the restoration

mhn.yt ‘encircler (the Uraeus)’ (WB II, 129.3–6). Müller 1954, 289.199, cautions against certainty regarding the specific lemma because only *mḥ* has been preserved. The preposition *m* can be assumed to have stood at the end of the line so that *m-h3.t* could be constructed with the next line. — V:II5 *bš3* ‘axe, chisel’: See Hoch 1994, 110–111, for the term. According to Gardiner 1947, I, 69*.169, this tool is used for chipping rather than cutting. He points to papyrus Turin 138.4 (Pleyte/Rossi 1869, II, Pl. 138), where a head injury is inflicted by a *bš3*. — [sh]m … *m*: For usage with cutting instruments, see WB IV, 248.2. The *shm*-scepter looks a bit odd in hieratic, but the other signs are clear, see Massart 1954, 104.7.

3 Massart 1954, 105.10, suggests restoring [r] at the end of the line. The verb *hwj* can also be constructed with a direct object, see WB III, 46. — V:II6 *p3* [...]: Massart 1954, 105.10, proposes restoring *‘h.w* after the definite article. The traces on the papyrus do not accurately match *Sāmānu* or *Akhu*.

4 V:II6 *śd*: This could also be translated as ‘saviour’ (WB IV, 463.10–11).

6 V:II8 [...] *y[m]n*: See incantation 4 (below § 4) line 5 for this unusual spelling of the word ‘sea’. — V:II8 *nb m3[‘.t*]: Massart 1954, 105.14, suggests restoring [*p3 nfr ntr*] ‘the good god’ as the preceding phrase.

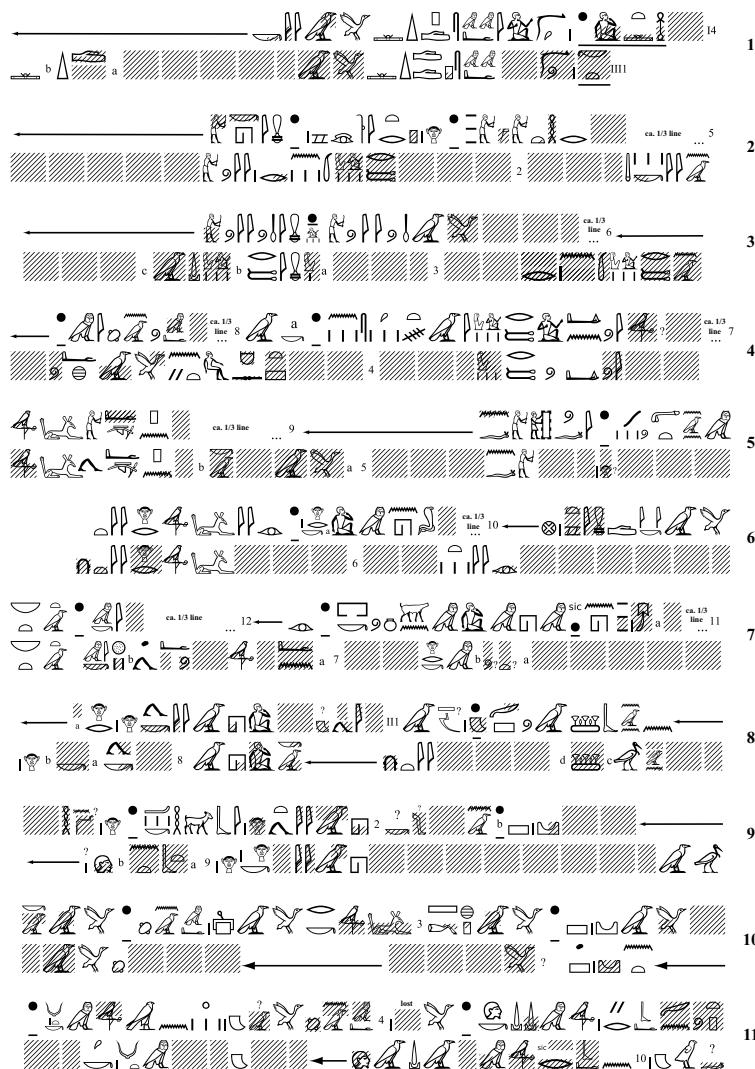
7–8 R:I2–3/V:II8–10: Urine is used on the recto, while excrement is specified on the verso. In Egypt, urine was used in bandages, ophthalmic agents, incense materials, ointments and enemas (GdM VI, 235–237; Nunn 1996, 149). The use of animal urine is rare; see GdM VI, 236–237, which refers only to the urine of a dun ass and does not mention the urine of sows and boars. Urine contains, among other things, urea, enzymes, hormones, water, and metabolic and surplus products from the body (Krebs 1942, 19–20; Höting 1997a, 64–68; Thomas 1999, 110–111; Pschyrembel 2011, 825, table (*Harn*)). The curative effect of urine is mainly due to urea and hormones. Urea smoothes the skin and supplies it with moisture; it is antimicrobial and antipruritic (Krebs 1942, 33, 85; Höting 1997a, 67–68; Höting 1997b, 18–19; Thomas 1999, 183; Győry 2002, 54; Pschyrembel

2011, 828 (*Harnsäure*)). Some of the hormones found in urine, for example corticosteroids, are anti-inflammatory and inhibit allergies (Krebs 1942, 19, 26; Höting 1997a, 64–68; Höting 1997b, 20–23). Urine is traditionally used in cold and warm compresses for treating skin alterations, wounds, sunburns, ulcerations and mycosis in general (Krebs 1942, 96; Höting 1997a, 90–92, 166–171; Thomas 1999, 67, 108–110). The specific composition of the urine depends on various factors, i.e. nutrition, health, and environment. No information is available for animal urine; see Höting 1997b, 109–111; Thomas 1999, 27–29. The statements here are based on human urine. Faeces were used for topical as well as internal therapies in Egypt, but the focus was definitely on topical treatments such as bandages and ointments (GdM VI, 353–362; Nunn 1996, 149, 220). The *Dreckapotheke* has played a part in medicine since time immemorial. It is commonly used in analogical treatments (Goede 2006, 8–14; Kolta/Schwarzmann-Schafhauser 2000, 143–145; Sipos *et al.* 2004, 211). Faeces contain approximately 75% water and 25% solid matter, of which 30% is mixed with bacteria, 15% is inorganic matter, and 5% is fats. Glucocorticoids, hormones, enzymes, and various vitamins can also be detected. Of course, faeces contain waste products, which are toxic. The enzymes in faeces are supposed to enhance the curative effects of ointments. Parts of the bacteria, specifically their metabolic products, enable faeces to function as an antibiotic and possibly also as an antimycotic. Excrement burns well due to high levels of fats and raw fibres, and is therefore often used in incense. At the same time, the smoke has narcotic effects due to sulphuric substances. See Westendorf 1992, 259; Sipos *et al.* 2004, 212; Pschyrembel 2011, 1115 (*Kot*). The statements here are based on human faeces.

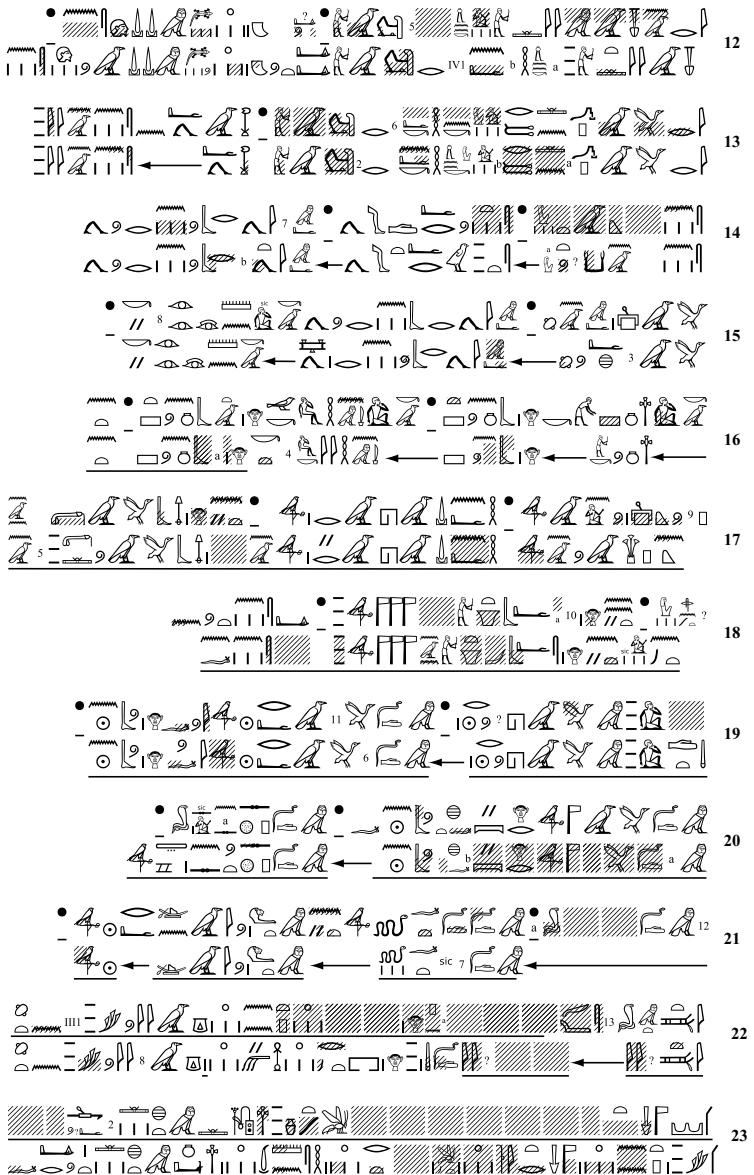
8 V:II9 [*śj.w*] *t3y.w*: lit. ‘masculine pigs’. For general information on swine, see Hopfner 1913, 61–62; Dawson 1928, 597–608; el-Huseny 2006; Volokhine 2014, 233–238, especially 234–235. For special properties of the number seven, see Sethe 1916, 33–37; Dawson 1927, 97–107; Goyon 1985, 185–188; Kees 1987, 158–159; Rochholz 2002, 200–201.

2. Incantation 2 (R:I4–III2/V:III1–IV8)

The incantation's beginning is severely damaged. The spell is directed against Sāmānu on the recto and against Akhu on the verso. At the beginning, the magician asks for strong words to utter. The weather god then fights the demon, smashing his dwelling and eventually dispersing his companions. Then Sāmānu/Akhu is blinded, and a strange episode with two otherwise unknown deities (*Nkphn/Pksn* and *Dhr*) follows; they deflower the maidens and emasculate the gods. The incantation ends with a recipe for a bandage. In several parts of the spell there are tangible allusions to Canaanite myths.



R:I7a traces are visible above and , remains of the palimpsest; 10a under the line; 11a Gardiner reads ; R:II1a traces; 1b verse point and no longer visible; V:III1a–b traces of palimpsest above the line; 3a or ; 3b–c barely legible; 5a–b barely legible; 6a–b no longer legible; 7a no longer legible; 7b no longer legible; 7c–d no longer legible; 8a–b barely visible; 9a–b no longer legible.



R:III10a if Δ ?; 11a or --- ; 12a verse point no longer visible; V:III10a \curvearrowleft under the line; 10b --- no longer legible. R:II13a extremely faded. V:IV1a-b traces; 2a or \mathcal{Q} ; b \curvearrowleft almost rubbed off; 4a --- almost rubbed off; 6a-b only traces are visible.

Transliteration

Recto			Verso		
1	l4	[k.t] <u>šn.t</u> ^o ns=j jmm spd p ₃ y=k	III1	<u>k.t</u> ns[=j j]mm spd{d} p ₃ [y=k ... jmm] [sp]d{d}	
2	l5	[...] r ^(?) [h]w.t ^o hr p{t}rj ^o mj kh	III1-2	<u>n</u> z ₃ y=k md[w.wt ...] r(m)t.w tnr(y).w [...]	
3	l6	[...]{p} <n> z hrw.y.w ^o mj hrwy.w	III2-3	<u>n</u> z r(m)t tnr[y.w ...] mj r(m)t d ₃ [...]	
4	l7-8	[...] jw dj n=j r(m)t j ₃ .wt=sn ^o k ₃ [...] [s ₃]-m ^c w-n ₃ jm ^o	III3-4	[...] jw dj(w) <n=j> r(m)t [... s].t-hmz n.ty p ₃ c ₃ h.w [jm] ^(?)	
5	l8-9	m n ₃ n(.w) mt.w ^o jw=f kd n=f [...] [k ₃] pn ^c Sth ^(?)	III4-5	[... hr kd] n=f [...] p ₃ [...] k ₃ pn ^c Sth ^(?)	
6	l9-10	p ₃ y=k d[mj.t ...] nhm(.w) hr=k ^o jr.y Sth ^(?) hr.yt	III5-6	[p ₃ y=k dmj ...] jr.ywt [...] jr] Sth ^(?) hr.y[t]	
7	l11-12	[m ₃]j.w nh{.o}mhm(.w) m-hnw=k ₃ jr [...] jm=k ^o t ₃ nb.t	III6-7	[...] tw m-hr=k [...] 'n[...] 'w] zp-sn jm=k t ₃ nb.t	
8	l12-l11	n(.t) n ₃ n(j) b ₃ z(w) ^o šm ₃ ^(?) [...] j[... k ₃] h ₃ .y=k hr hr-[k] [?]	III7-8	[n(.t) n]z n(.j) b(z)s ₃ [...] hr.yt k ₃ h ₃ [.y]=k [hr]-k hr	
9	l11-2	[hr tbn.t n.t] dw ^o [n]z [...] <jr>=k h ₃ y.t hr jbh.w=k ^o hr ndh[t.t=k hr ^(?)]	III8-9	b ₃ [...] h[z.y] hr=k hr [tbn.t]	
10	l12-3	[...] p ₃ dw ^o p ₃ hpx Sth ^(?) r=k p ₃ s ₃ -m ^c - n ₃ ^o p ₃ k(z)	III9	n.t dw p ₃ [...] p ₃	
11	l13-4	tp(w) n(.j) B ^c yr' m d ₃ d ₃ =k ^o p[z s ₃]-m ^c - n ₃ p ₃ hmt n(j) hr.w m wp.t=k ^o	III9-10	[...]fw n(.j) B ^c [y]r m [d]z ₃ d ₃ =k [...] hmt [...] m wp.t=k	
12	l14-5	jr n ₃ zm ₃ {m}.yw jn.n=k [hn ^c =k r] 'h ₃ ^o dj[t.w] hmt 'š ₃ (.w) m d ₃ d ₃ =sn ₃ ^o	III10-IV1	[jr n ₃ n.w] zm ₃ .yt jn.n=k hn[']<=k> r 'h ₃ dd.tw hmt 'š ₃ (.w) m d ₃ d ₃ .w=sn	
13	l15-6	jr p ₃ stp(.w) n(j) r(m)t [jn].n=k h[n] ^c =k r 'h[z] ^o h ₃ ^c .n=sn n ₃ y(w)	IV1-2	jr p ₃ stp(.w) [n.j r(m)t] jn.n=k hn ^c =k r [h] ₃ h ₃ ^c =sn n ₃ y(w)	
14	l16-7	=sn [n ₃]k ₃ .wt ^o st w ^c r(d)(.w) ^o mj r-bnr	IV2	=sn n ₃ k ₃ .wt st w ^c r(d)(.w) mj(t) r-bnr	
15	l17-8	p ₃ s ₃ -m ^c -n ₃ ^o mj r-bnr k ₃ <k ₃ >mn jr.tj=ky ^o	IV2-3	p ₃ c ₃ h.w m[j](.t) r-bnr k ₃ mn jr.tj=ky	
16	l18	k ₃ nd=k hr bnw.t ^o k ₃ nmh=k hr t ₃ bnw.t ^o n.t	IV3-4	nd(w)=k hr bnw<.t> nmh(y)=k {k.t} hr bnw<.t> n.t	
17	l18-9	Pw-k-s ₃ w-nj ₃ ^o hn ^c D ₃ -h ₃ -r' ^o n.ty hr wb ₃ n ₃ n(j)	IV4-5	<u>Nkp-h₃w-n₃ hn^c D₃-h₃-r' n₃ [n.ty]</u> <u>wb₃(w){.w} n₃</u>	
18	l19-10	rwn.wt ^o n<z> n.ty hr [s]b.t [n ₃ n.j] n ₃ r.w ^o dj=sn tw n	IV5	<u><rn>n.wt n.ty hr s^cb.t n₃ n(j) ntr.w [dj]=sn</u> <u>n-f<=k></u>	
19	l10-11	[mdw.]wt m p ₃ hrw ^o m-dd p ₃ R ^c (w) jw=f hr wbn ^o	IV5-6	<u>md(w).wt m p₃ hrw m-dd p₃ R^c(w) jw=f hr</u> <u>wbn</u>	
20	l11	m-dd p ₃ ntr hr.y hft wbn=f m dd Zp-nz-{z} <t ₃ >	IV6	<u>m-dd p[z] ntr hr.y hft] wbn<=f> m-dd</u> <u>Zp.tw-n-z-t₃</u>	
21	l12	m dd [...] m-dd ddf.t n.ty m-h ₃ .t wj ₃ n(j) R ^c (w) ^o	IV6-7	<u>m-dd <dd>f.{w}t m-h₃.t wj₃ R^c(w)</u>	
22	l12-l11	Jtm.t s[k] dd.tw r' pn hr [...] tpnn g ₃ y.w n(j) wh ₃ .t	IV7-8	<u>Jtm[.t ...]y [...]y [dd] md(w).w hr pr.t-šn(y)</u> <u>l g₃y.w n(j) wh₃.t</u>	
23	l11-2	<u>sntr [...] bj.t nd(.w) s:n^c m (j)h.wt</u> <u>w^c(.t) [dj.w r=f]</u>	IV8	<u>l tp[nn] l sntr l bj.t l [d₃]r.t l hsmn l nd(.w)</u> <u>m (j)h.wt w^c.t dj.w r=f</u>	

Translation

1 [Another] incantation/Another: O my tongue, let your [utterance ...] be sharp,
let your speech
2 be sharp [...] to [stri]ke upon the battlefield so as raging [...] strong people
3 [...] {the (*sing.*)}<the (*pl.*)> enemies/strong people, so as enemies/people [...]
4 [...] The people flee from me. [...] the [...] the dwelling place in which Sāmānu/
Akhu is,
5 within the vessels. He builds himself [a town (?) ...]. The weather god shall
6 destroy your town! [...] made [...] rejoices at you. The weather god shall spread
terror.
7 [Li]ons which roar inside you. It (?) makes [...] in you twice. The mistress
8 of axes is wandering (?) around. [...] You shall fall upon your face.
9 [...] You shall [fall (?)] upon your teeth, upon [your] tu[sk]s ... upon (?) the top
10 of the mountain! Seth's *khopesh* is against you, o Sāmānu/[o Akhu]. The
11 *ketep* of Baal is in your head, o Sāmānu/[o Akhu]. Horus' copper is in your vertex!
12 As to the band whom you have brought with you to fight: in their heads, much
copper shall be given.
13 As to the choicest of people whom you have brought with you to fight: they
abandoned
14 their trulls (?). They have fled. Come out,
15 o Sāmānu/o Akhu! Come out! Both of your eyes shall be blinded!
16 You shall grind on a millstone. You shall slave on the millstone of
17 Pksn/Nkpsn and Dhr who deflower the
18 maidens (and) who emasculate the deities. They give you
19 words during the day (so as) Re says (when) he is shining,
20 (so as) the god above says while he is shining, (so as) Zepnesta says
21 (so as) [*a goddess*] says, (as) the serpent says which is in front of Re's barque,
22 Itemet who strikes (?) [...] Words to be said over [...] cumin/pine nuts (?), 1
nutgrass (?) of the oasis (1)
23 incense/cumin, 1, [...] /incense, 1, honey, 1, [...], (1), natron, (1), to be ground
(finely) to a mass, to be applied to him/it.

Commentary

1 (R:I4/V:III:1): According to Müller 2008, 278–279.138, the gap after *p3[y=k ...]* is too big for the simple sequence of two consecutive requests on the verso that Massart 1954, 52, has suggested. One has to consider that the word in the gap has not been preserved and that it could have been extended by an attribute. Furthermore, it is conceivable that the phrase 'my tongue' was picked up again, which would definitely fit with the other word in the gap. There is no space for another request on the recto; see also Massart 1954, 53.4.

2 R:I5 1^{xx} 1^o: The word mixes the spelling of the verb 'to see' (WB I, 564.1–19) and the substantive 'battlefield' (WB I, 532.1); see also Massart 1954, 53.7.

4 R:I7 *jw dj n=j r(m)t j3.wt-sn*: lit. ‘The people give me their backs.’ On the verso (V:III3), <*n=j*> is omitted. A similar phrase, *dj n-f ss*, is used in Sinuhe (B57/R81: Blackman 1932, 19.13–14; Koch 1990, 34.5–7; Gardiner 1916b, 34–35.57 with further attestations). *J3.t* is used for *ss* here; see also Massart 1954, 54.10.

4–5 R:I8 [*ss*]-*m-w-n3 jm*° *m n3 n(.w) mt.w*°: The phrasing *m n3 n(.w) mt.w* seems to specify the adverb *jm*, which is somewhat uncommon. Several phrases are specified in other incantations on the papyrus, for example in R:VIII1 (incantation 5); see also Massart 1954, 54.12. For information on the word *mt.w* ‘vessels’, see Breasted 1930, 109–113; Jonckheere 1947, 17.9; GdM I, 20–21, 43, 72–74; Walker 1996, 158, 236, 270; Nunn 1996, 44; Westendorf 1999, I, 127.

5–6 R:I9/V:III5 *k3 pn̄c Sth*⁽¹⁾ *p3y=k dmj.t*: For this episode, compare a passage of the Baal Cycle in which Baal introduces himself before the fight with Yamm (CAT 1.2 IV 4–5) *tm.hrbm.its.anšq [b]htm* ‘There, (with) a sword I will destroy! I will burn the houses!’ See Parker 1997, 102. CAT suggests the restoration [*p*]itm ‘temple’.

6 R:I10 *nhm(.w) hr-k*: The word *nhm* can be neither a stative nor a participle, because one would expect a feminine ending in reference to the goddess (whose identity has not been preserved). Note however that this goddess could be part of a mixed group of deities. See also Müller 2008, 279, who translates *nhm* as ‘to triumph’.

7 R:I11 [*m3j.w nh{*] *mhm(.w) m-hnw-k*: This passage is missing on the verso. The clause possibly refers to Baal, who is known as ‘lion of heaven’ and whose roaring is a synonym for thunder: Dhorme/Dessaud 1949, 100–101; see also V:VII7–8 (incantation 4): ‘The lion is roaring inside you’. — V:III7 ‘*n[...]*’: Perhaps this can be restored to the goddess *ntj* ‘Anat’. For this deity, see Grdseloff 1942, 20–36; Stadelmann 1967, 88–96; Helck 1971, 460–463; Gray 1979, 320–324; Cornelius 1994, 75–76; Day, Anat *נָתָן*, in: Van der Toorn/Becking/Van der Horst 1995, 62–71; Cornelius 2004, 4 (previous literature); Tazawa 2009, 7, 72–82, 163–165.

8 R:I12–II1/V:III7 *šm3y(.t)*: The reading of the sign  cannot be verified in *šm3* ‘to wander’ (WB IV, 470); the ending is odd but the determinative  fits. The traces

on the verso should instead be read as   *hr.yt* ‘terror’ (WB III, 147–148).

8–10 R:II1–2/V:III7–9 ‘You shall fall upon your face. [...] You shall [fall (?)] upon your teeth, upon [your] tu[sks ... upon (?)] the top of the mountain!’: For this passage, compare king Keret’s reply when Yassib, his son, asked if he could assume the throne (Legend of Keret, CAT 1.16 VI 57–58): *tqln.bgbl šntk.bhpnk.wt-n* ‘You shall fall upon the tip of your teeth and you shall be humiliated by your greed/with your fist.’ See Parker 1997, 42. *Šntk* is usually translated as ‘your years’, though *šnt* can also be ‘teeth’; see DUL 832.

9 R:II2 *jbḥ* and *ndḥ.t*: Both words have the meaning ‘tooth’ (WB I, 64, II, 304). A distinction between the meaning of the two words cannot be established at present. See GdM I, 41; Nunn 1996, 50, Fig. 3.4; Walker 1996, 266, 271; Westendorf 1999 I, 165–166.

10–11 R:II3/V:III9 *p3 ktp*: The word *ktp* is used here as a parallel for *hpš* ‘sickle sword’ and describes a similar kind of sword; see O’Callaghan 1952, 37–42; Hoch 1994, 337–338; also Bordreuil/Pardée 1993, 68; Vita/Watson 2002, 147; AHw I, 465. On the verso, the remains do not match *ktp* unless one opts for the reading *ktf*, which would be highly unexpected.

11 R:II3/V:III10 *B'yr*⁽²⁾: Usually the text only reads  so it is not obvious if it refers to Seth or Baal. The spelling is therefore translated as ‘weather god’, in line with a proposal by Matthias Müller (Müller 2008, 276–277). Baal is only spelt in full five times (R:II3, V1; V:III10, VII5, 8). For this deity, see Dhorme/Dessaud 1949, 96–102, 362–363; Stadelmann 1967, 16, 27–47; Helck 1971, 447–450; Cornelius 1994, 8–10, 134–233; Wyatt 1999, 544–545. See Schwemer 2001 for weather deities in the ancient Near East. For Baal, see *ibid.* 510–542; Tazawa 2009, 5–6, 13–37, 114–116, 126–130, 154–158. For Seth, see Te Velde 1967.

10–11 R:II2–4/V:III9–10 ‘Seth’s *khopesh* is against you, o Sāmānu/[o Akhu]. The *ketep* of Baal is in your head, o Sāmānu/[o Akhu]. Horus’ copper is in your vertex!’: Compare a similar passage in the Legend of Keret, where Keret answers his son Yassib when the latter asks if he can ascend to the throne (CAT 1.16 VI 54–57): *ytlbr hrn.ybn. ytlbr.hrn rišk. tlt. šm.b'1 qdqd{r}<k>* ‘May Horon crack, o

son, may Horon crack your skull, Astarte name-of-Baal, <your> head!'. See Parker 1997, 42; similarly in CAT 1.2 II 7–8. Perhaps Horus appears here because his name is similar to that of Horon. This does not mean that the two deities are identical.

12 R:II5/V:IV1 *dj[.tw]/dd.tw*: The verbs show different forms. The form seems to be a subjunctive ('may be given') on the recto and a substantival present *sdm=f* ('that is (usually) given') on the verso. The substantival *sdm=f* in the latter case is the subject of an adverbial clause (emphatic construction; 'That much copper is [usually] given, is in their heads.' → 'In their heads, much copper is [usually] given.'). — R:II5/V:IV1 *†††*: Besides the meaning 'numerous, rich', the word also describes a quality, i.e. 'common' or 'third-rate' (WB I, 228.21; Hayes 1942, 32; Arnold 1990, 118.N 42), so the translation could also be 'In their heads, common/third-rate copper is given.' This common/third-rate copper would be in contrast to Horus' copper in the previous line (suggestion by H.-W. Fischer-Elfert).

12–13 R:II4–6/V:III10–IV2 'As to the band whom you have brought with you to fight: in their heads, much copper shall be given. As to the choicest of people whom you have brought with you to fight (...)': This passage could be compared with incantation RIH 78/20 8–10 *aphm kšpm.dbbm.ygrš.hrn hbrm.wḡlm.d̄tm* 'immediately afterwards, Horon cast out the companions (with) sorcery (and) incantations (?) and the boy the fellows.' (Bordreuil/Caquot 1980, 346). The term *ḡlm* 'boy' is an epithet of Horon; see Rahmouni 2008, 266–268.

13 R:II5/V:IV1 *stp(.w) n(.j) r(m)t*: See WB IV, 399.1–2 for this phrase. — R:II6/V:IV2 *hšc(.n)=sn*: The different verb forms – *sdm.n=f* and *sdm=f* – should be noted.

14 R:II6/V:IV2 : Müller 2008, 249.171, suggests associating this word with the Hebrew *pn* or the Akkadian *nāqu* 'to cry, to groan' (HAL II, 622; AHw II, 744 CAD N.1, 341) and notes that the syllabic spelling is not quite what one would expect in Egyptian. The Egyptian verb *hšc* cannot be used with the meaning 'to moan/wail' or 'to express/utter a lament'; see WB III, 227.3–228.25, which opposes Müller's interpretation. Perhaps the Akkadian root *niāku* 'to have illicit sexual intercourse, to fornicate (repeatedly)' (CAD

N.1, 197–198; AHw II, 784) can be presumed, in this case as an active participle (*nā'iku, nā'iktu*). — R:II6/V:IV2 *st w̄r(d)(.w)*: This sentence is a rare instance of the first present clause in the manuscript. Massart 1954, 56.37, suggests *hr* + infinitive and not a stative. For the writing *w̄r(d)*, which is very common for the Ramesside Period, see Gardiner 1937, 3.7–3a.7c, 140. See also Massart 1954, 65.37.

15 R:II7 : This spelling is the result of confusion over the particle *k3*, which is used exclusively in the phrases that follow on the recto. — R:II7–8/V:III3 'Both of your eyes shall be blinded!': Compare this passage with a section of the Epic of Aqhat. Danil, Aqhat's father, directs his accusations against the city of Abiluma, where his son died (CAT 1.19 IV 5): *wrt.yštk.b̄l.lbt* 'May Baal strike you blind!' See Parker 1997, 75.

16 R:II8/V:IV3 (*k3*) *nd(w)-k*: Fischer-Elfert 2005a, 44, translates this passage in the passive voice. On the recto, the particle *k3* implies a subjunctive, which is normally constructed with a *tw*-passive; see Schenkel 2005a, 211; Erman 1933, 135–136, 137/§288–289, §291; see also the remarks in Müller 2008, 279.149. Fischer-Elfert 2005a, 135, refers to CAT 1.6 II30–35, where Anat fights against Mōt: *tihd bn.ilm.mt.bh̄rb tbq'nn.bh̄tr.tdry nn.bišt. tšrpnn brh̄m.t̄hnn.bšd tdr. nn* 'She seizes the divine Mōt. With a sword, she splits him. With a sieve, she winnows him. With fire, she burns him. With two mill stones, she crushes him. In a field, she sows him.' (CAT 1.6 II30–35; Parker 1997, 156). By contrast, Sāmāmu/Akhu is forced to work at the mill stone and is not crushed on it. — V:IV4 *{k.t}*: The verso unexpectedly shows *k.t* 'another', and the lines that follow are written in red, including the names of deities, which are usually written in black, e.g. V:XXII2 and 3. See Posener 1949, 77–81. — V:IV4 : The feminine ending is omitted on the verso. The nisbe *n.t* that follows is constructed correctly.

17 R:II8–9/V:IV4 *Pw-k-s3w-nj3/Nkp-hšw-n3 hn̄c D3-hš-r*: The name of the first god is written differently on the verso and recto. Müller 2008, 279.143, tends towards the reading *P-k-h-n* on the recto, so there would be a metathesis and only the initial *n* would be missing. The signs on the papyrus clearly do not support such an interpretation. Müller 2008, *ibid.*, suggests connecting

the name *Nkpḥn* with the root *nqp* ‘to subdue, to pull over, to skin’ (HAL III, 681–682) or with *nqb* ‘to perforate, to pierce’ (DUL 639; HAL III, 678–679), and the second part with *hn* ‘grace, beauty, favour’ (DNWSI 386–387; HAL I, 318–319), so that both parts together would mean something like ‘the one who subdues/pierces the beauty’, which would match the description that follows on the papyrus. It is currently not possible to identify these two deities from other sources. The paired order reminds one of Ugaritic twin gods such as *Ktr w Hss*, *Šhr w Šlm*, *Tkmn w Šnm*, *Gpn w Ugr*, etc. — R:II9/V:IV4 (*n3*) *n.ty hr wb3*: The definite article is omitted on the recto. For *wb3* as ‘to deflower’, see Papyrus Chester Beatty VII R:IV2–3 *Zp-nz-t3 h.t tp.t n p3* (3) *R^c dd-s rn-s n Hr(.w)* *hr rmp.t 3 jw znf.w jmn [...] m mn.ty-s dr wb3 s(y) Hr(.w)* ‘Zepnesta, the first body for Re. She tells her name to Horus in three years during which the hidden blood is [...] on her thighs since Horus opened/deflowered her’ (Gardiner 1935, I, 58.8, II, Pl. 34). See also WB I, 29.13; Massart 1954, 56.43.

As Massart 1954, 56.44, has correctly pointed out, the scribe omitted *<rn>* in *rnn.wt* on the verso. The sign on the recto seems to be a combination of the signs *s* and *r*  with the phonetic value *rw*. The word *rwn.t* has the meaning '(young) girl, virgin' (Meeks 1980, I, 213/77.2345) and seems to be identical to the Coptic **poonē**. The word is probably a derivation of *rwny.t* 'heifer' (WB II, 409.1); see Clère 1952, 629–642; see also the remarks in Müller 2008, 279.145. — R:II9 : For *n-n.ty* as *n> n.ty*, see Gardiner 1937, 90.3–90a.3a, 140a; Massart 1954, 56.45. — R:II10 *sb*: The traces do not actually fit  on the papyrus, but the signs are indisputable on the verso.

18–19 R:II10/V:IV5 ‘They give you words during the day’: This passage is not the same on the recto and verso. The meaning is uncertain.

20 R:II11/V:IV6 : The 'god above' should be identified as the moon god, a counterpart to the sun god Re. In R:V6/V:VIII2, he is mentioned together with his wife Nikkal; similarly Massart 1954, 67–68.16; Müller 2008, 280.147. — R:II11/V:IV6 

 Zepnezezi/Zepnunesta is known as one of the wives of Horus. Her full name reads *spr.tw-n/r=s-spr.n=s-tz*; see Borghouts 1971, 149–150; Gardiner 1935, I, 56.6; and the listing of all the name's spellings in Massart 1954, 57.51.

21 R:II12: Before the phrase '(as) the serpent says', another goddess is mentioned; her name has not been preserved. Perhaps this is a mistake and the word is a dittography for Zepnezezi, because nothing of the kind occurs on the verso; see also Massart 1954, 57.52.

— V:IV6–7: One sign group for *dd* is omitted as a haplography; see also Massart 1954, 57–58.53, who cites further literature for *ddf.t* and snakes' names generally.

22 R:II12/V:IV7 *Jtm.t*: In this context, it seems to be the snake's name. Itemet designates a female form of Atum and is usually manifested as a kind of snake. She can have a protective function; see Myśliwiec 1978, 104–113; Myśliwiec 1983, 297–304; Refai 2001, 89–94. See also Massart 1954, 58.54; Müller 2008, 280.149. — R:II12
: The word seems to be a shortened variant of the verb *skr* 'to strike' (WB IV, 306.10–307.11). It is probably used as an attributive of Itemet. — R:II13/V:IV7: The two recipes start differently. On the recto, the traces might be restored to *[dd.tw r' pn hr]* 'this spell is said over', whereas the verso reads *[dd] mdw.w hr* 'words to be said over'; see Massart 1954, 58.55.

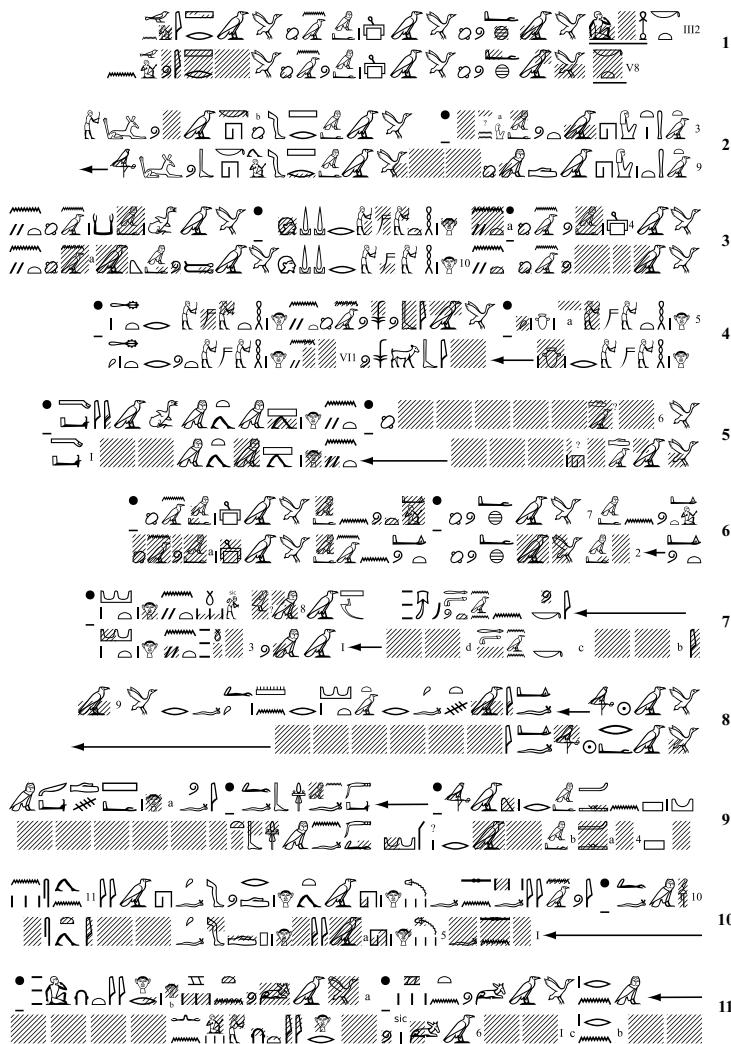
22–23 R:II12–III2/V:IV7–8: The lists of ingredients differ on the two sides, and quantities are only given on the verso. In Egypt, cumin is archeologically attested from the New Kingdom onwards. Usually *tpnn* is equated with cumin (*Cuminum cyminum* L.; Germer 1979, 101–102; Germer 2002, 43) and not black cumin (*Nigella sativa* L.), because the former is native to the Mediterranean area (Hiller/Melzig 2010, 173) and the latter comes from Western Asia (Frohne 2002, 381). Both species are archeologically attested and the word *tpnn* probably specifies both seeds (Pommerening 2006, 110.45; cf. Keimer 1924, I, 41–42). Cumin is used in internal and topical therapies (GdM VI, 556–557; Draby/Ghalioungui/Grivetti 1977, 799–800; Germer 1979, 102–105; Manniche 1989, 96–98; Germer 2002, 44–45; Germer 2008, 153–154). The active ingredient of both

species is the essential oil found in the seeds. Although the active ingredient is not identical in cumin and black cumin, both are spasmolytic and carminative. Cumin also has analgetic, antibacterial, and antimycotical properties (Hoppe 1958, 296; Manniche 1989, 96–98; Nunn 1996, 154, 215; Kolta 2001, 45; Frohne 2002, 134; Germer 2002, 44; Pommerening 2006, 110–111; Hiller/Melzig 2010, 173). In folk medicine, it is used in compresses to treat skin ailments (Alpin 1980, 181–182; Flora III, 679). The term *pr.t-ṣn* has been identified as pine nuts (Ebbell 1937, 132; Charpentier 1981, 296–297; Nunn 1996, 154; Germer 1985, 9), the fruits of conifers in general (Keimer 1984, II, 23), and blossom of the sweet acacia (Loret 1975, 85–86). Currently a definite identification is not possible. The ingredient was used internally and topically in Egypt; no specific application can be detected and no pharmaceutical effect is known (Hoppe 1958, 696; Schneider 1974, V.3, 78; Germer 2008, 69–71). The term *gj.w n.j whȝ.t* is identified as the species *Cyperus*, particularly nutgrass (*Cyperus rotundus* L.), although some features of the description and usage do not support this identification (Germer 1979, 207–209; Germer 1985, 247; Germer 2008, 147–148). The plant was used in internal and topical treatments in Egypt (Germer 1979, 203–206; Germer 2008, 146–147). The term *sntr* is usually identified with frankincense (*Boswellia* spp.). An identification with the resin of the turpentine tree (*Pistacia terebinthus* L.), at least for the period of the New Kingdom, is also possible (Loret 1949, 61; GdM IV.1, 265; Manjo 1975, 124; Nunn 1996, 225; Nicholson/Shaw 2000, 442, 458–459; Serpico/White 1998, 1038; Germer 1979, 69–70, 81–82; Germer 2008, 121, 212; Charpentier 1981, 596–601; Steuer 1937, 3). In Egypt, *sntr* was used in both internal and topical remedies, but mostly in topical treatments for skin alterations (GdM VI, 449–451, 452–454; Germer 1979, 76–80). Both substances – frankincense as resinous gum and turpentine as resin – are anti-inflammatory (Hoppe 1958, 145, 708; Germer 1979, 80–81; Germer 1985, 108; Westendorf 1992, 259; Vieillescazes-Rambier 1992, 11–12; Baum 1994, 22, 25–26; Kolta 2001, 50; Frohne 2002, 109–110; Germer 2002, 99–100; Germer

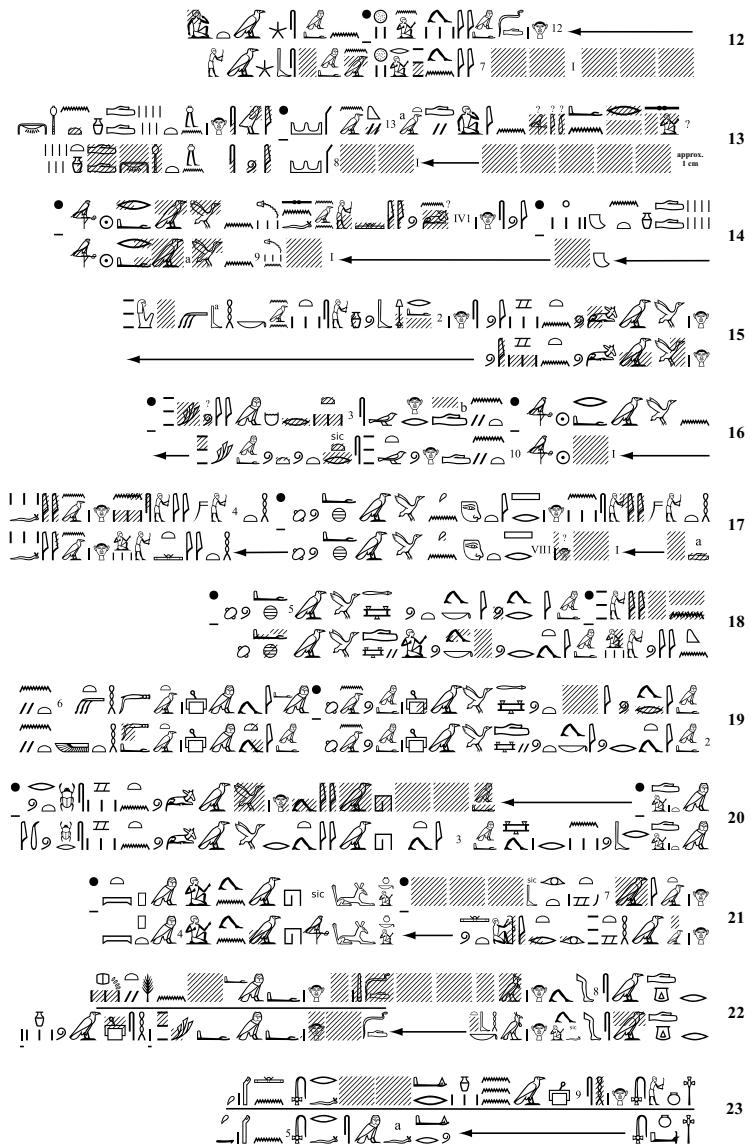
2008, 211, 320; Hiller/Melzig 2010, 95, 458). Honey (*bj.t*) is one of the most frequently used ingredients in Egyptian medicine (Mininberg 2008, 61) and was used extensively in internal and topical therapy (GdM VI, 156–167; Germer 2002, 155). Honey has antibacterial, antiseptic, and antimicrobial properties. It reduces the swelling of wounds (Hoppe 1958, 971; Manjo 1975, 117–118; Nunn 1996, 148; Westendorf 1999, I, 517; Sipos *et al.* 2004, 213; Mininberg 2008, 62; Veiga 2009, 61; Hiller/Melzig 2010, 302). Natron (*hsmn*) was used internally and topically in Egypt; it is hygroscopic and therefore reduces swelling. These salts are antiseptic and antibacterial like honey, and drain pus from infected wounds (Schneider 1975, VI, 153; Nunn 1996, 145–146; Westendorf 1999, I, 517; Guiter 2001, 231). — V:IV8 °  The remains of the word can be restored to *dʒr.t*, *hmʒr.t* or *shr.t*, whereby only *dʒr.t* and *shr.t* would match the gap in the papyrus. *Dʒr.t* has been identified as carob or colocynth. The respective medicinal usage of the two substances favours the former. Colocynth is a rather strong purge, while carob is only a mild laxative and therefore corresponds better to the usage of *dʒr.t* in medical texts; see Manniche 1989, 85–87; Germer 1979, 359–360; Germer 1985, 127; Germer 2008, 166–168, 223; Győry 2002, 52–53. According to Guiter 2001, 229–230, it can be carob and colocynth; see also Westendorf 1999, I, 511, who refers to Aufrère 1983, 28–31. Charpentier 1981, 860–861 says it is carob. Draby/Ghalioungui/Grivetti 1977, 699–701 give both possibilities; cf. Keimer 1984, II, 17, 19.29, 52; Dawson 1934a, 41–44, who identifies the term with colocynth; also GdM, 1959, VI, 586–592. For medicinal usage, see especially Hoppe 1958, 199–200; Schneider 1974, V.1, 267; Alpin 1980, 16–17; Boulos 1983, 119–123; Moursi 1992, 99; Frohne 2002, 149–150; Hiller/Melzig 2010, 129; see also Nunn 1996, 154, 215; Veiga 2009, 67. For the plant, see e.g. Löw 1967, II, 393–407; Flora III, 24–25. *Shr.t* is a mineral used in internal and topical therapies (GdM VI, 458–459). According to Dawson (see Barns 1956, 19.24), it is chalcedony, while Caminos 1954, 89, claims it is an unidentified stone. Aufrère 1983, 1–17, suggests *shr.t* could be a resin.

3. Incantation 3 (R:III2–IV9/V:V8–VII5)

The third incantation of the papyrus is directed against Sāmānu/Akhu, who is addressed by both names on the recto and the verso. A number of otherwise unknown demons are also mentioned (e.g. *Tmkn*, *Jbsn*, *Mšr*). It presents an episode where Re slays asses in the desert. He cuts himself and Anat has to help him. Eventually, Sāmānu/Akhu and his companions are defeated. The incantation ends with a recipe.



R:III3a Q not Q ; 3b alternatively M according to Gardiner clearly Q ; 4a strongly faded; 5a perhaps read $\text{r} \text{f} \text{t} \text{t}$?; 9a no longer legible; 11a & b no longer legible; V:V10a no longer legible; V:VI from I onwards papyrus I 345, before that a gap; 2a–b traces, 2c–d traces; 4a–b no longer legible; 5a no longer legible, 5b–c barely legible.



R:III12a or ; R:IV2a or ; 2b traces above , perhaps palimpsest; V:VI 1 from I onwards papyrus I 345, before that a gap; 9a no longer legible; 10a or ; V:VII4a traces or a stain above .

Transliteration

Recto			Verso		
1	III2	<i>k.t šn[.t] pʒ cḥ.w pʒ sʒ-m̄-nʒ pʒ šrj n(.j)</i>			
2	III3	<i>tʒ hm.t Hʒ-tw-m̄ [...] nn°_pʒ M̄-šr khʒ[b].w</i>			
3	III3-4	<i>pʒ sʒ-[m̄]w-nʒ° [n.ty] hr h(w).t r dʒdʒ_</i> <i>pʒ Tʒ-[m̄]-kʒ-nʒ n.ty</i>			
4	III5	<i>hr h(w).t [r'-]jb° pʒ Jbw-sw-nʒ n.ty hr h(w).t r h.t°</i>			
5	III5-6	<i>pʒ [...] D°_ʒ [...] n.ty hr šm.t m tʒy°</i>			
6	III6-7	<i>dʒ=j tw njm pʒ cḥ.w° dʒ=j tw njm pʒ sʒ-m̄-nʒ°</i>			
7	III7-8	<i>jw=k n nʒ n(.j) cʒ.w(t) šmʒ(m).w n.ty hr hʒs.t°</i>			
8	III8-9	<i>pʒ R̄(w) dʒ-f jʒ.t-f r tʒ hʒs.t rwmn-f r pʒ</i>			
9	III9	<i>dʒw n(.j) Hw-m̄-r'-kʒ° mh.n=f m (j)ʒb(j)=f°_jw=f hr šd m</i>			
10	III10-11	<i>wmn(j)=f°_jw nʒy=f znf.w hr hʒ.t hr rd(w)=f hʒy.n=sn</i>			
11	III11	<i>m r' n(.j) pʒ jwtn° [pʒ] jwtn [hr] hr.yt°</i>			
12	III12	<i>hr dd my n=j zp-sn° njm sbʒ{t}</i>			
13	III12-13	<i>z [r ... ntj°] n<.t> J-dy-tʒ-ky-nʒ°_jw=s</i> <i>hr jn.t 7 dd n.t hʒ</i>			
14	III13-IV1	<i>8 dd n.t hmt°_jw=s hr {n}jw(y) nʒ n(.j)</i> <i>znf.w n(.j) pʒ R̄(w)°</i>			
15	IV1-2	<i>hr pʒ jwtn jw=s hr rd [.t] wbʒ st nʒ n(.j)</i> <i>Khb.w</i>			
16	VI2-3	<i>n pʒ R̄(w)° n.ty dhr st r hmy.w°</i>			
17	IV3-4	<i>h(w){t}.y=sn hr šrj.t n<.t> pʒ cḥ.w°</i> <i>h(w){t}.y=sn hr nʒy=f</i>			
18	IV4-5	<i>[k]n(y).w° mj rwj=k tw cʒ pʒ cḥ.w°</i>			
19	IV5-6	<i>mj rwj[=k] tw cʒ pʒ sʒ-m̄w-nʒ°_mj m-sʒ</i> <i>tʒ mh.t n.ty</i>			
20	IV6	<i>m dr.t=j°_mj hʒy hr pʒ jwtn s:hpr tw°</i>			
21	IV6-7	<i>hr tʒ jʒ.t jr.t b[...]°_jnk Sth⁽⁽⁾ hʒ.n=j m p.t°</i>			
22	IV7-8	<i>r dg(ʒ)s hr nh[b.t-k] dd mdw hr</i> <i>m̄[...] n(.j) b(d).ty</i>			
23	IV8-9	<i>nd(.w) ps(.w) hr hsʒ dj(.w) r=f m s:r f</i> <i>n(.j) db̄c</i>			
			V8	<i>k.t pʒ cḥ.w pʒ sʒ-m̄w-nʒ p[ʒ] šrj(w) n(.j)</i>	
			V9	<i>tʒ hm.t Hʒ-d-m [...] pʒ M̄-šr khb.w</i>	
			V9-10	<i>pʒ [sʒ-m̄]w-nʒ n.ty hr h(w)<.t> r dʒdʒ pʒ</i> <i>Tw-m̄-k[ʒ-nʒ] n.ty</i>	
			10-VI1	<i>hr h(w)<.t> r'-jb [pʒ] Jb-sw-[nʒ] n.[t]y hr h(w)<.t> {tw} r h.t</i>	
			VI1	<i>pʒ Dʒ[...] n.ty hr šm.t m [tʒy]</i>	
			VI1-2	<i>dʒ<=j> tw [n]jm pʒ cḥ.w dʒ<=j> tw</i> <i>nj{nʒ}m pʒ sʒ-m̄w-nʒ</i>	
			VI2-3	<i>j[w ...]k <n> nʒ n(.j) cʒ[.w šm]ʒ(m).w n.ty</i> <i>hr hʒs.t</i>	
			VI3	<i>pʒ R̄(w) dʒ-f j[ʒ.t ...]</i>	
			VI3-4	<i>[d]w [n.j] Hw-m̄-[k]ʒ-r' mh.n=f m (j)ʒb[.j-f ...]</i>	
			VI4-5	<i>[wnm.j=f jw nʒy=f znf].w hr hʒy[.t] hr p(ʒ)d=f</i> <i>[hʒy{.t}]=s[n]</i>	
			VI5-6	<i>[m] r' n(.j) [pʒ] jwtn pʒ jwtn hr nn[.t] hr y.t nn [...]</i>	
			VI6-7	<i>[... m]j-n r=j zp-sn n{ʒ}(j)m sbʒ</i>	
			VI7-8	<i>[z ...] jw=s jn.t [hʒ dd.(w)]t 7</i>	
			VI8-9	<i>hmt [dd.wt 8 jw=s hr jwj nʒ n.j zn]f.w n(.j)</i> <i>p[ʒ] R̄(w)</i>	
			VI9	<i>hr pʒ jwtn jw[=s ...]</i>	
			VI9-10	<i>[... R]c(w) n.ty dhr{.wt} [st r] tw-tw-m̄c</i>	
			VI10-VII1	<i>d[...] [hw=sn] hr šr.t n<.t> pʒ</i> <i>cḥ.w h(w){t}.y=sn hr nʒy=f</i>	
			VII1	<i>kn(y).w mj{.t} rwj[=k] {wj}<tw> dy pʒ cḥ.w</i>	
			VII2	<i>mj{.t} rwj=k tw dy pʒ sʒ-m̄w-nʒ mj{.t} m-sʒ</i> <i>tʒ mh.t n.ty</i>	
			VII2-3	<i>m dr.t=j r-bnr mj{.t} hʒy{.t} r pʒ jwtn</i> <i>s:hpr(w) tj</i>	
			VII3-4	<i>hr [t]ʒ sḥ.t jr<.t> trj tw<-k>jnk Sth⁽⁽⁾</i> <i>hʒ.n=j m p.t</i>	
			VII4	<i>r dg(ʒ)s{=f}{j} hr nhb.t-k dd mdw hr</i> <i>m̄sʒ(w) L</i>	
			VII4-5	<i>nd(.w) ps(.w) dj(.w) r=f m s:r f n(.j) db̄c {n}</i>	

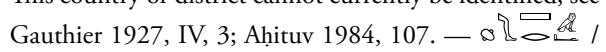
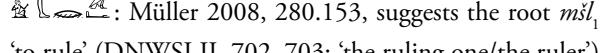
Translation

1 Another incantation/another: O Akhu, o Sāmānu, o son of
2 the slave woman (of ?) Hatum who [...], o *Mšr* who rages,
3 o Sā[mā]nu who strikes at the head, o *T[m]kn* who
4 strikes at the sto[ma]ch, o *Jbsn* who strikes at the body,
5 o *D[...]* who walks (around) secretly.
6 To whom (shall) I hand you, o Akhu? To whom (shall) I hand you, o Sāmānu?
7 You belong to the wandering asses which are in the desert.
8 Re, he turns (lit.: gives) his back to the desert, his shoulder to
9 the mountain *Hmrk/Hmkr*. After he has seized them (= the asses) with his left, he
slits
10 (their throats) with his right hand. His blood fell on his lower leg/knee. It dropped
(down)
11 into the maw (lit. opening) of the ground. The ground is frightened
12 (and) says: 'Help me! Help me (lit.: Come to me! Come to me!)! Who is it who
teaches
13 a man?' [to (?) ... Anat] of *Jdtkn*, she brings seven silver dishes
14 (and) eight copper dishes. She separates the blood of Re
15 from the ground. She causes the *Khb.w*
16 of Re (?) to serve that (= the blood) which is more bitter than fenugreek (?)/asant.
17 As it was darted upon the nose of Akhu, it was darted upon
18 his companions! Come, you shall go away from here, o Akhu.
19 Come, you shall go away from here, o Sāmānu. Follow (lit. come behind) the
feather which
20 is in my hand (out)! Come, fall upon the ground which created you,
21 upon the field/mound which respected you! I am the weather god. To tread
22 on your neck, I descended from the sky. Word(s) to be said over grain of emmer
wheat/grain (1), mucilage (1),
23 to be ground, to be boiled with mucilage/to be boiled, to be applied lukewarm
(lit.: warmth of finger).

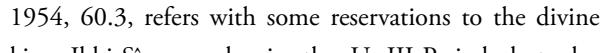
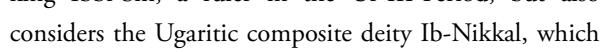
Commentary

1–2 R:III2–3/V:V8–9 šrj n(.j) *hm.t*: Fischer-Elfert 2011, 193.18, thinks this passage has a rather pejorative meaning and compares it with the expression 'son of a bitch'. He also considers the possibility that this phrase could be a translation of the Ugaritic *bn 'amt*, for which see Loretz 2003, 346–365.

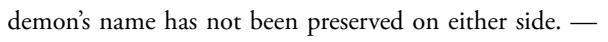
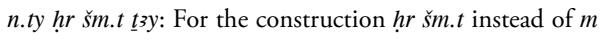
2 R:III3/V:V9 *t3 hm.t*: Grapow 1939, 22, erroneously translated this as 'majesty', see Massart 1954, 60.2. —  The appellation of the demon's 'mother' is difficult to interpret. Müller 2008, 280.152, thinks it could be connected with the root *hdm* 'ravaging/destroying, ravager/destroyer etc.' and that it could be further evidence for Hoch's attestations (Hoch 1994, 220–221.303). With some reservations, he suggests that Rešep is related. The term could possibly also be interpreted as the slave woman's origin, even if the determinatives do not support this assumption.

In papyrus 1116A of the Hermitage (St. Petersburg), which dates to the 18th Dynasty, a country/district called Hatum is mentioned twice; it is similar to the mother's appellation: *p₃ nds n(j) h₃-tw-m^c*  'the commoner of Hatum' and *h₃-tj-tw-m^c h(n)k.t n.w 10 hk₃.t 7*  'Hatitumian people, 10 (jars) of beer (made) of 7 bushel (grain)'; see Golenischeff 1913, 2–5, Pls. XVII line 78, XXII line 183. This country or district cannot currently be identified; see Gauthier 1927, IV, 3; Ahituv 1984, 107. —  /  Müller 2008, 280.153, suggests the root *mšl*₁ 'to rule' (DNWSI II, 702–703; 'the ruling one/the ruler') as a potential derivation. Fischer-Elfert 2011, 192.16, favours the Ugaritic verb *mšr* 'to drag, to set a vehicle in motion, to go for a drive, to drive it (?)' (Tropper 1990, 39–42; DUL 593; see CAD M.1, 359–360: 'the one setting out (on a journey)'). Another Ugaritic term that appears here, *mšr* 'justice', is also attested as the name of a god (DUL 593–594; see also Watson, Misharu מישרא, in: Van der Toorn/Becking/Van der Horst 1995, 1081–1083), but one wonders whether this deity would make sense in this particular context.

3 R:III4/V:V10  /  Müller 2008, 280.154, proposes the Northwestern Semitic word *smk*₂ 'support' (DNWSI II, 792) with nunation. Fischer-Elfert 2005a, 135, refers to the Babylonian lord of wild beasts, about which see Rahmouni 2008, 220–222. But why would this god fight alongside with Sāmānu/Akhu? Caquot 1960, 88, derives the root from the Arabic verb *damaqa* 'to beat' or the Ethiopian verb *damaqa* 'to smite, to trample', which would make sense in this context ('the beating one/the smiting one').

4 R:III5 [r'-]jb: The recto probably has to be restored to *r'jb*, as on the verso. There are still traces of the ideogram . — R:III5/V:V10–VI1  /  Massart 1954, 60.3, refers with some reservations to the divine king Ibbi-Sin, a ruler in the Ur-III-Period, but also considers the Ugaritic composite deity Ib-Nikkal, which could be written in a shortened writing as Ib. Ibbi-Sin was the last ruler of the Ur-III-Period. The dynasty perished under his rule, so he has a certain negative connotation (Sallaberger/Westholz 1999, 172–178). It is doubtful that

this word conceals king Ibbi-Sin: while his reputation was far from spotless, he was probably not demonised in an almost literal sense. Perhaps the word can be derived from the Ugaritic *ib* 'enemy' (DUL 4) with the attributive extension *tn* 'second, other' (DUL 921), 'a second/another enemy'. The Ugaritic term *tn* also has the meaning 'crimson' (DUL 921–922), but this is only attested in reference to fabrics. — *h(w).t r h.t*: Fischer-Elfert 2011, 191.14, refers to Stadler 2004, 115, 173–175, who is able to show that – at least for Demotic – the term *hwy-h(e.t)* has the meaning 'to go into labour' or 'to miscarry'. Here, the patient, and *not the slave woman*, is struck on the belly. In either case, the miscarriage or the slave woman's labour would be far too late because the demon has already been born.

5 R:III6/V:VI1  /  *in* : The demon's name has not been preserved on either side. — *n.ty hr šm.t t₃y*: For the construction *hr šm.t* instead of *m šm.t*, see Erman 1933, 231 §476.4; Wente 1959, 43–44, 84, 96–98, 168; Frandsen 1974, 14 §11.1a, 76 §42.2; Junge 2008, note 85.

6 R:III6/V:VI1 *dj=j tw njm p₃ ḥ.w dj=j tw njm p₃ s₃-m^c-n₃*: As Fischer-Elfert 2011, 193–194.19–20, has pointed out, these rhetorical questions are a rather atypical introduction to a magical text; see Morschauser 1991; Nordh 1996, 3–8.

7 V:VI2: An additional sentence appears on the verso. — R:III7–8/V:VI2–3 'You belong to the wandering asses which are in the desert': Fischer-Elfert 2011, 193, refers to a curse formula used on Kudurrū (boundary stones) which appears to be similar: *kīma serrēmu ina kamāt šubtišu lirtappud* 'may he always roam as an onager in the desert of his dwelling place'; see Watanabe 1984, 100–104, especially 104, as well as 106–109. For a more detailed discussion, see Fischer-Elfert 2011, *ibid*. On the verso, *<n>* has to be added. For 'wandering asses', Massart 1954, 61.11, also refers to *Zauber sprüche für Mutter und Kind* (MuK: V:VI4; Erman 1901, 51; Yamazaki 2003, 52–53, Pl. 16), Papyrus Harris (VI2; Lange 1927; Chabas 1860, Pl. VI) and the festival calendar of Edfu (Chabas 1930, 399); all these sources mention asses. For general information on asses in magic, see Hopfner 1913, 102–104.

8–9 R:III8–9/V:VI3 ‘Re, he turns (lit.: gives) his back to the desert, his shoulder to the mountain *Hmrk/Hmk̄r*: The sun god seems to be positioning himself for combat. Massart 1954, 61.14, refers to the Magical Papyrus Harris (papyrus BM 10042), which at R:V3–4 reads: *rmn=k° <hr> dw(.w) pn n.ty m Jgr.t°* ‘you rest <on> this mountain which is in *Jgr.t*’ (Lange 1927, 39, 42, 46.17; Chabas 1860, Pl. V; Leitz 1999, Pl. 16); the word *rmn* is determined with the flesh sign (F51), so the shoulder has to be assumed in this passage.

9 R:III9/V:VI4 : A god’s determinative is used on the recto, while on the verso a determinative for foreign countries is used. Perhaps this term is used again in R:XXIIIx+3 . Much has been said on the meaning of this word. Görg 1987, 14–15, suggests connecting the term with *amlq*, which designates both an area and a divine mountain. Becking, Amalek עמלק in: Van der Toorn/Becking/Van der Horst 1995, 44–45, took it up with some reservations; more recently, it was addressed by Ayali-Darshan 2015, 87–89. Fischer-Elfert 2011, 193, 194.25, cautiously mentions ⁴*Ammarigu*, which is part of the divine mountains; see Haas 1981, 251–257. See also the indications by Müller 2008, 281.156. In this context, it is obvious that a mountain is meant because of the phrase *dw n(j) Hmrk/Hmk̄r*. In either case, the transformation of ‘ into *h* in Egyptian is not without problems.

10 R:III10/V:VI5 : On the recto, the word *rd* ‘foot’ (WB II, 461–462.1–15; Walker 1996, 85–86; GdM I 91–92) is used, while *p(s)d* ‘knee(cap)’ (WB I, 500.7–12; Walker 1996, 269; GdM I, 93) is written on the verso.

10–13 ‘His blood fell on his lower leg/knee. It dropped (down) into the maw (lit. opening) of the ground. The ground is frightened (and) says: ‘Help me! Help me (lit.: Come to me! Come to me!)! Who is it who teaches a man?’: Massart 1954, 62.19, refers to Gen 4, 11, the episode with Cain and Abel. Here the ground has opened its mouth to receive Abel’s blood. See also Fischer-Elfert 2011, 194–195.

12 V:VI7 : In R:III12, the word *njm* ‘who?’ is written. Massart 1954, 62.22, suggests *njm-hr* as an

emendation, but the gap on the papyrus would be too small for *hr*. The sign would fit; see WB II, 263, for this spelling. For the combination of *jn* and the interrogative pronoun, see Gardiner 1988, 176 §227; Erman 1933, 375–376 §743; Junge 2008, 189 note. — R:III12/V:VI7 : The *t*-ending has to be emended on the verso. Even the determinative is unexpected. The sense remains obscure; see also Massart 1954, 62.23; Fischer-Elfert 2005a, 43.

13 R:III12–13/V:VI7–8 :

For the goddess Anat, see the commentary to incantation 2, line 7 V:VIII7. The toponym *Jdtkn* cannot be located. Ahituv 1984, 52, suggests an identification with ’Adidagān. See also Burchardt 1910, II, 11; Gauthier 1925, I, 125; Müller 2008, 281.157; Fischer-Elfert 2011, 195.

13–14 R:III13/V:VI8 ‘(...) she brings seven silver dishes (and) eight copper dishes’: The sequence of the numbers seven and eight is not uncommon in Ugaritic myths; see Quack 1994, 207–208, and Fischer-Elfert 2011, 195.28, with further citations. The different constructions for the materials should be noted. On the recto, the typical construction for Late Egyptian – an indirect genitive extension – is used; see Černý/Groll 1984, 85–86; Erman 1933, 94 §210. An apposition – the material followed by the object – is used on the verso, which is a very common construction in Middle Egyptian; see Gardiner 1988, 68 §90. The feminine *t*-ending is omitted on the recto. The nisbe, however, is correctly constructed. For the *dd.t*-dish, see Urk. IV, 631 No. 17; Janssen 1975, 423–425; Vercoutter 1956, 342–343, Pl. LIII; DUL 265–266; Tropper 2008, 28. See also Fischer-Elfert’s statements (Fischer-Elfert 2011, 195.30).

14 R:IV1 : Massart 1954, 62.28,

assumes the verb *jwy* ‘to irrigate’ (WB I, 49.1–2), but concedes that it would not make sense in this context. On the papyrus, the sign is clearly written above the sign , so the word has to be read *njw*. In CT I, 288b (spell 67), there is talk of four *nms.t*-jars which are *nj.t: w'b=k m fd.t jpw t nms.t nj.t* ‘You shall be purified with these four [...] *nms.t*-jars.’ According to Meeks 1981, II, 184 (78.1974), *nj* is a verb form – ‘to fill with water’ – which does not make sense in the context either. The {*n*} probably has to be deleted and the verb *jw* ‘to separate, to

cut' (WB I, 48.1–2) should be assumed. However, this verb seems to be attested only in connection with limbs (the neck) and is usually constructed with the preposition . Fischer-Elfert 2005a, 43, translated it as 'fing auf (?)', and six years later wrote 'collected/took away (?)' (Fischer-Elfert 2011, 192). Drioton 1955, 164, suggests *jwy* could be an archaizing variant of *w3y* 'to rob'.

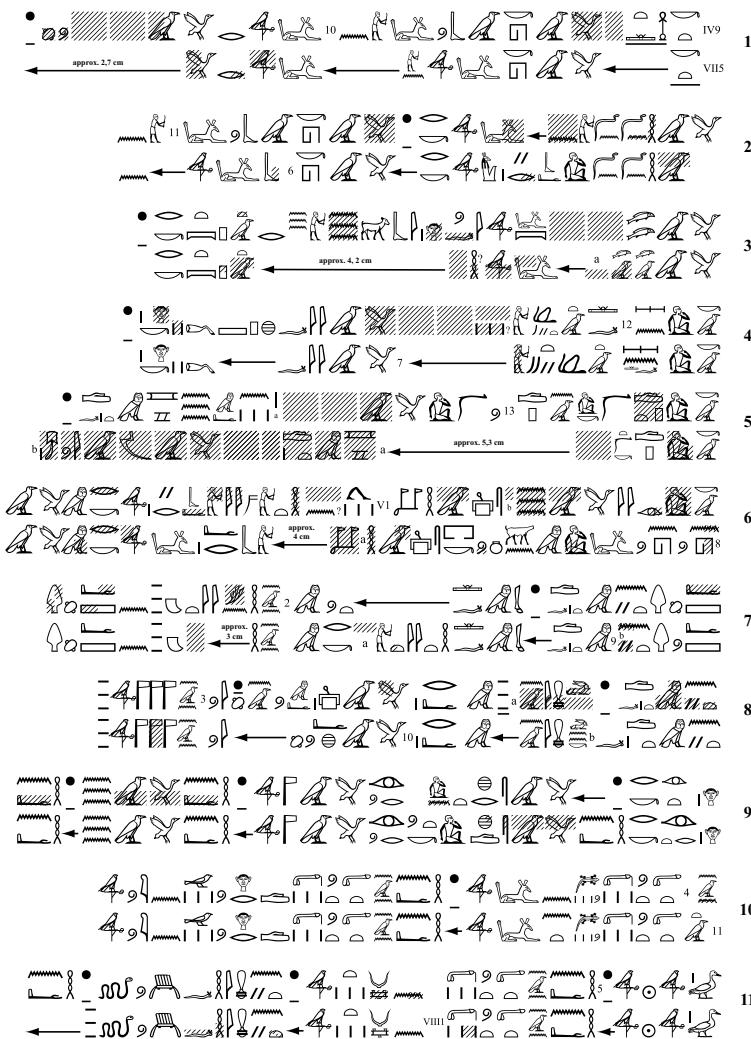
15 R:IV2                              <img alt="Egyptian hieroglyph for 'hand'" data-bbox="10505 215 105

pronoun, something has definitely been omitted. The correct form would be *tw=k*, so the form has to be emended to *tw<=k>*.

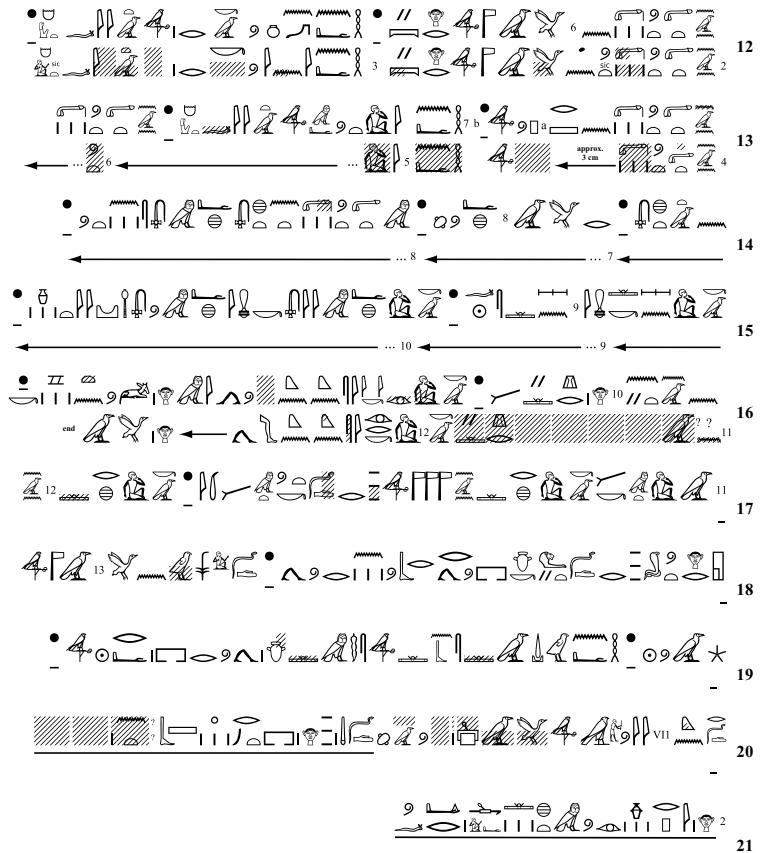
22–23 R:IV8–9/V:VII4–5: Quanta are only mentioned on the verso. The word ‘*m*’ can be used alone or together with various species of grain. It can probably be identified with *triticum diccicum* ‘emmer’ when used alone or in combination with *bd.t* (WB I, 186.3–4; Massart 1954, 64.41; GdM VI, 91–94; Draby/Ghalioungui/Grivetti 1977, 489–490; Germer 1979, 149, 152–153; Charpentier 1981, 154–155; Westendorf 1999, I, 496, II, 835). In Egypt, ‘*m*’ was used topically for swelling and wounds (Jéquier 1922, 111–112; Germer 1979, 255–257). The term *hs3* ‘mucilage’ (WB III, 160.6–16) appears in Egyptian recipes for various internal and topical remedies. It is made of grain that is soaked in water and fermented (GdM VI, 364–369). — R:IV9/V:VII4–5 : This term is also used in Papyrus Ebers 4:10, 8:2, 9:14 and 10:6 (Wreszinski 1913, 6, 8, 9, 10) and in papyrus Berlin 3038 XII11 (Wreszinski 1909, 28). The exact meaning is not known; see also Massart 1954, 64.44; GdM VII.2, 779–781.

4. Incantation 4 (R:IV9–VI2/V:VII5–VIII12)

This incantation starts with an allusion to Baal's Cycle (Baal's combat against Yamm, the Sea), which is followed by an episode where the demon is blamed. Afterwards, different Egyptian and Canaanite deities use their 'poisons' to defeat Sāmānu/Akhu. Eventually, he is extinguished. The spell ends with the DHF and a recipe.



R:IV13a if ¹?; b traces after ²; R:V2a ³ added later in red; V:VII 6a the upper fibres are missing; 7a–b rip in the line; 8a half missing; 8b broken off at the end; 9a upper fibres are broken off; 9b ⁴ under the line.



R:V6a-b written between the columns V and VI.

Transliteration

		Recto	Verso
1	IV9–10	<i>k.t šn.t p3 kh(3)b(w) n(.j) Sth^(?) r p3</i> [‘h].w ^o	
2	IV10–11	<i>p3 hdndn n(.j) Sth^(?) r=k^o p3 kh(3)b(w)</i> <i>n(.j)</i>	VII5 <i>k.t p3 kh(3) n(.j) Sth r p[3 s-m-n]</i>
3	IV11	<i>p3 h^o[h3.tj] jw=f hr jb h(w)<.t> r t3</i> <i>p.t r=k^o</i>	VII5–6 <i>[p]3 hdndn B^cyr’ r=k p3 khb n(.j)</i>
4	IV11–12	<i>k3 ‘dn=f t3 ph.ty [...] p3y=f hpš 2 hr=k^o</i>	VII6 <i>p3 h^oh3[.tj] {h[?]} jw=f hr jb hw.t r] t3 p.t r=k</i>
5	IV12–13	<i>k3 dp{.t}=k n3 dp(w) p3 [...] n-m^c m</i> <i>dr.t=f^o</i>	VII6–7 <i>k3 ‘dn=f t3 ph.ty p3y=f hpš 2 hr=k</i>
6	IV13–V1	<i>k3 jr.y p3 mw s3h={n} <k> [h]{t}(w)y</i> <i>B^cyr’ r=k m p3</i>	VII7 <i>k3 dp{.t}=k [n3 dp p3 ...nm] m dr.t=[fjr.y[?]]</i> <i>p3 m3j</i>
7	V1–2	<i>‘š n.ty m dr.t=f^o whm=f tw m n3 n(.j)</i> <i>hny.wt n(.wt) ‘š</i>	VII8 <i>nh(w)nh(w) m-hnw=k s3h [tw p3 mw hw]j B^cr’</i> <i>r=k m p3</i>
8	V2–3	<i>n.ty m dr.t-f^o wn[n-k] mj n3.w m-r’-c</i> <i>p3 s3-m^cw-n3^o jw n3 n(.j) ntr.w</i>	VII8–9 <i>‘š(w) n.t[y] m dr.t-f whm=f h{t}(w)y.t r=k m</i> <i>n3 n(.j) h[ny.wt] n(.wt) ‘š</i>
9	V3	<i>hr jr.t r=k^o p3 s:hr.t n(.j) jrr{w} p3</i> <i>ntr^o hn^c p3 mw^o hn^c</i>	VII9–10 <i>n.ty m dr.t-f wnn=k mj n3 m-r’-c p3 ‘h.w jw</i> <i>n3 n(.j) ntr.w</i>
10	V3–4	<i>n3 n(j) mtw.wt ‘š^o.w<t> n<.wt></i> <i>Sth^(?) hn^c n3 n(.j) mtw.wt dhr.w<t></i> <i>n<.wt> Šw</i>	VII10 <i>hr jr.t r=k hn^c p3 shd.tw=k jrr.w p3 ntr hn^c p3</i> <i>mw hn^c</i>
11	V4–5	<i>z3 R^c(w) hn^c n3 n(.j) mtw.wt</i> <i>n<.wt> Wp-w3.wt^o n.ty mj h3w^o hn^c</i>	VII11 <i>t3 mtw.wt ‘š^o(w)<.t> n.(w)t Sth^(?) hn^c n3 n(.j)</i> <i>mtw.wt dhr.w<t> n<.wt> Šw</i>
12	V5–6	<i>n3 n(.j) mtw.wt n<.wt> p3 ntr-hr.y^o</i> <i>hn^c Nw-k3-r’ t3y=f hm.t^o</i>	VII11–VIII1 <i>z3 R^c(w) hn^c n3 n(.j) mtw.wt n<.wt> Wp-</i> <i>w3.wt n.ty mj h3w.w</i>
13	V6–7	<i>n3 n(.j) mtw.wt n<.wt> Ršpw hn^c</i> <i>J-tw-m^c t3y=f hm.t^o n3 n(.j) mtw.wt</i>	VIII2–3 <i>n3 n(.j) mtw.wt{wt} n<.wt> p3 ntr-hr.y hn^c</i> <i>Jn-jw-k[3]-r’ t3[ʃ]j-ʃ hm.t</i>
14	V7–8	<i>n<.wt> t3 h.^o r<-k> p3 ‘h.w^o m</i> <i>mtw.wt n.(w)t h.t ‘hm-sn tw^o</i>	VIII4–6 <i>n3 n(.j) mtw.wt [n.wt Ršpw] hn^c J[tm t3y=f</i> <i>hm.t n3 n.j mt].wt [...]</i>
15	V8–9	<i>k3 ‘dn=k mj ‘dn sf^o k3 ‘hm(y)=k mj</i> <i>‘hm(w) hdw.yt^o</i>	VIII7–8 [...]
16	V9–10	<i>n n3 n.ty hr hr.y-mwt^o k3 jr.y=k</i> <i>jsknkn(w) jm hr <p3> jwtn^o</i>	VIII9–10 [...]
17	V11–12	<i>k3 mwt=k k3 r^h n3 n(.j) ntr.w r-dd tw=k</i> <i>mwt.tj^o k3 r^h n3 n(.j)</i>	VIII11–12 <i>n [n]3 [n.ty hr] hr.y-<mwt> k3 jr=k jsknkn</i> <i>hr p3 (end)</i>
18	V12–13	<i>Hw.t-hr.w.w r-dd h^o.ty=k pr.w r-bnr^o</i> <i>dd-j sw n p3 ntr-</i>	missing on the verso
19	V13	<i>dw3.w^o hn^c wd3 snb s:ndm jb jw(.w) r</i> <i>pr R^c(w)^o</i>	-//-
20	V13–VI1	<i>r-dd k^on(yw) Hr(.w) p3 s3-[m^c]w-[n]3 dd</i> <i>mdw.w hr pr.t ſb[n.t ...]</i>	-//-
21	VI2	<i>hr jrp jr.w m (j)h.wt w<.t> {z} dj.w</i> <i>r=f</i>	-//-

Translation

- 1 Another incantation/another: The rage of Seth is against [Ak]hu/[Sāmānu].
2 The uproar of Baal is against you. The rage of
3 the storm while it is thirsting for rain from the sky is against you.
4 It shall exhaust its (bodily) strength [...] (lit. to put an end to), his two arms above
you.
5(rt.) You shall taste that which the [S]ea has tasted by his hand!
5(vs.) You shall taste that which the [S]ea has tasted by his hand! The lion
6(rt.) The water shall approach you! Baal shall strike against you
6(vs.) is roaming inside you. [The water] shall approach [you]! Baal shall strike against you
7 with <spears> of coniferous wood which are in his hand. He repeatedly strikes
against you with spears of coniferous wood
8 which are in his hand. You shall be alike like that, o Sāmānu/Akhu! The gods
9 act against you (and) the accusing/your blame which the god makes and the
water and the
10 numerous poisons of the weather god and the bitter poisons of Shu
11 the son of Re, and the poisons of Wepwawet which are like those of a snake/
snakes,
12 (and) the poisons of the god above and Nikkal his wife,
13 the poisons of Rešep and Adamma, his wife, the poisons
14 of the flame are against <you>, o Akhu. The poisons of the flame are those which
will extinguish you!
15 You shall expire as yesterday expired. You shall be extinguished as the light (lit.
lamp) is extinguished
16 for those who are moribund. You shall retreat (?) (there), upon <the> ground.
17 You shall die! The gods shall learn that you are dead. The Hathors
18 shall learn that your heart has come forth. I shall tell it to the morning
19 god and welfare (and) health which delight the heart are coming to the house of
Re
20 with the words (that) Horus has conquered Sāmānu. Words to be said over seed
of me[lon (?) ...]
21 with wine, to be made into a mass, to be applied to it/him.

Commentary

1 R:IV9/V:VII5 : *Kh(3)b* (WB V, 137.2–15) and *kh(3)* (WB V, 136.10–15) are synonyms. The word *kh* is only used here; elsewhere in the text, *khb* is always written; see also Massart 1954, 65.1. — R:IV9/V:VII5 [Ak]hu/[Sāmānu]: The recto's gap seems large enough to allow the restoration 'Akhu'. The hole on the verso would fit the word Sāmānu.

2 V:VII5 : Because of the appearance of Baal in the second part of the *parallelismus membrorum* on the verso, Seth is used as a translation for the weather

god graph in the first part. For the weather god, see the commentary to incantation 2 (above § 2), line 11 R:II3/V:III10.

3 R:IV11/V:VII6 : *H3h3.tj* 'storm'. The writing after the two pikes (K4) on the recto cannot be determined with any degree of certainty. It was probably or something similar and ; see the spellings in WB III, 363.8–9; Faulkner 1962, 102. Since the storm is always written with the god's determinative, it seems to be another variant of the weather god. This is further indicated by the suffix *-f*, which refers to all three. See Massart 1954, 67.3; Borghouts 1978, 102.60.

5 R:IV12–13/V:VII7 : The recto and verso both read *k3 dp{.t}=-k* instead of the expected *k3 dp=k*; see also Massart 1954, 66.6; Borghouts 1978, 19, 102.61. — R:IV13 : The graph for 'sea' is odd. On the verso, only the determinatives have been preserved. In Turin A V:III10, the spelling is used for 'sea' (Gardiner 1937, 124–124a.7). See also V:II8 (incantation 1); Meeks 1997, 37.52; Hoch 1994, 52–53.52.

1–5 R:IV9–13/V:VII5–7 'The rage of Seth is against [Ak]hu/[Sāmānu]. The uproar of Baal is against you. The rage of the storm while it is thirsting for the rain from the sky is against you. It shall exhaust its (bodily) strength [...] (lit. to put an end to), his two arms above you. You shall taste that which the [S]ea has tasted by his hand!': Here an allusion to the Baal Cycle is used, specifically to the episode where Baal fights against Yamm, the sea (CAT 1.2 IV7–33; Smith 1994, 318–361; Parker 1997, 103–105), as already noted by Müller 2008, 282.162.

5–6 V:VII7–8 *p3 mzj nhnh m-hnw=k*: This sentence is only attested on the verso. The weather god is known as 'lion of heaven' and his roaring is a symbol of storms and thunder; see Dhorme/Dessaud 1949, 100–101. — : *nh(w)nh(w)* probably for *nhnhm* (WB II, 286.3–4, 7).

6 R:IV13–V1/V:VII8: On the recto, *k3 jr.y p3 mw s3h={n}<k>* is written. Massart 1954, 66.8, suggests restoring for the gap on

the verso, but the gap is large enough for the restoration *s3h [tw p3 mw h(w).y] B'r*.

7 R:V1, 2/V:VII8, 9 : At present, it is not certain which coniferous species is meant by the term *s3*. For the word, see e.g. WB I, 228.1–6; GdM VI, 110; Gardiner 1947, 8–9.1; Lefebvre 1949, 147.34; Lucas/Harris 1962, 429–439; Germer 1979, 12; Charpentier 1981, 176–179; Germer 1985, 7–8, 92; Manniche 1989, 64; Moorey 1994, 349–350; Nibbi 1994, 35–52; Nibbi 1996, 37–59; Nunn 1996, 154; Serpico/White 1998, 1037–1048; Westendorf 1999, I, 497, 504; Nicholson/Shaw 2000, 431–443; Germer 2002, 64–65; Nibbi 2003, 69–83; Germer 2008, 49, 233. In any case, the species of timber has to be one which can be used to make spears. See also Schwemer 2001, 227.1575; Müller 2008, 282.164.

6–8 R:V1–2/V:VII8–9 'Baal shall strike against you with <spears> of coniferous wood which are in his hand. He repeatedly strikes against you with spears of coniferous wood which are in his hand': For this passage, see CAT 1.4 VII40–41: *‘n.b’l.qdm ydh ktgd.arz.bymnh* 'Baal sees the orient. His hand flips, the cedar in his right hand.' (CAT 1.4 VII40–41; Parker 1997, 137).

9 R:V3/V:VII10 : Both phrases have basically the same meaning. On the recto, *s:hr* is used for *s:rh*; see WB IV, 199.1. The infinitive has a *t*-ending and is combined with the substantival present *sdm-f* in an indirect genitive construction, so the literal translation would be 'the accusing of 'that the god makes''. On the verso, *shd* 'to blame' is used (WB IV, 267.1) for *s:rh.t*. Here, the infinitive has a *tw*-ending – because of the final sound *d* – in the *status pronominalis*; see Junge 2008, 80 note, 84 note. The word *jrr.w* is an imperfective relative form with a nominal subject. For *shd* in general, see Jacquet-Gordon 1960, 16–17; Jansen-Winkel 1997, 174 note n.

10–14: The theme 'the poisons of deity X are against you' is not typically Egyptian, nor can it currently be found in ancient Near Eastern sources.

12 R:V6/V:VIII2–3 and : Here, in this context, the term *ntr hr.y*

designates the moon god because his wife, Nikkal, is mentioned too. In contrast to claims in Gardiner 1906, 97; Helck 1971, 469; and LGG IV, 251, the goddess referred to is probably not the Sumerian goddess Ningal, but rather her Canaanite/Akkadian counterpart Nikkal, because the incantations of this papyrus were transferred via the Canaanite area to Egypt; see Beck 2015b, 237–249. At present, Nikkal is only attested in the present manuscript; see also the spelling in R:IX12.

13 R:V6–7/V:VIII4–5 and : Rešep is the god of epidemic plagues and death; his aspects are expanded with war and fertility in Egypt. See for example Boreux 1939, 673–687; Grdseloff 1942; Stadelmann 1967, 47–76; Helck 1971, 450–454; Fulco 1976; Cornelius 1994, 4–8, 25–133; Lipiński 2009, especially 161–221; Tazawa 2009, 6, 38–59, 116–118, 158–160; Münnich 2013, especially 80–119. The graph *J-tw-m* was identified – partially, and with some reservations – with Edom (Chabas 1842, 125.67; Cook 1930, 112; Grdseloff 1942, 25; Stadelmann 1967, 125; Knauf, Edom in: Van der Toorn/Becking/Van der Horst 1995, 520–522). As Morenz 1999, 373–375, has shown, the term *J-tw-m* can only name Adamma, Rešep's wife. For this goddess, see also Lipiński 2009, 51–75; LGG I, 611. See the remarks made by Massart 1954, 68.19, who refers to Burchardt 1910, II, 10.177, and Posener 1940, 64.E1, as well as Müller 2008, 282.166. Like Nikkal, Adamma is only attested in the present papyrus.

14 RV8 *m mt.wt n(.w) h.t ՚lm-sn tw*: Here a Late Egyptian *jn*-construction is used; see Massart 1954, 68.21; Gunn 1924, 56–58.

15 R:V9 : *Hdw.yt* is translated as 'lamp, light (or the like)' in WB III, 213.23, whereas Massart 1954, 68.22, remarks that most of the attestations could also be translated as 'oil' or 'wick', e.g. the stelae of Taharqa (No. III, line 8, Macadam 1949, I, 6, II, Pls. 5–6; No. VI, line 4, Macadam *ibid.* I, 34, II, Pls. 13–14). Borghouts 1978, 102.62, suggests that it could be understood as 'the lamp of life which is extinguished'.

16 R:V10/V:VIII11 *hr.j-mwt/ hr.j- <mwt>*: Literally 'being under death'; this term is otherwise only attested in Papyrus Chester Beatty VIII R:IV7 (Gardiner 1935, I 68, II, Pl. 60) and in Papyrus Pushkin 127 R:I9–10 (Caminos 1977, 11, 17, Pls. 3–4). In both cases, the word *mwt* is written out and is used as a substantive. Here it seems to be used in a pseudo-verbal construction (*hr* + infinitive). — R:V10/V:VIII12 : As Massart 1954, 69.24, has suggested, the determinatives of the word *knkn* 'to beat, to pound up (med.)' (WB V, 55.4–56.9) indicate another meaning, something like 'to stagger'. Meeks II, 50/78.0489, proposes a translation 'to beat fighting a retreat' (*jsknkn*) and refers to Borghouts 1978, 19, as well as Hannig 1995, 861, who refers to the word *knkn*, 'to thrash, to beat'. — V:VIII12: The verso ends after V:VIII12. This incantation is not carried on.

15–17 'You shall expire as yesterday expired. You shall be extinguished as the light (lit. lamp) is extinguished for those who are moribund. You shall retreat (?) (there), upon <the> ground. You shall die!': Perhaps a typical sequence of phrases with four units is used here. Such sequences are very common in Akkadian and Ugaritic incantations, e.g. in RIH 78/20: *wtš'u lpn ql ՚y kqtr' urbtm kbt̄n ՚mdm kyrlm zrb klb' im skh* 'and you flee before the voice of the priest like smoke through an opening, like a snake at a foundation wall, like mountain goats towards the summit, like a lion in (its) den' (Fleming 1991, 146). See also the sequence of phrases in *Maqlū* III edited by Abusch/Schwemer 2008, 152–153 (lines 154–179); Meier 1937, 27–28 (lines 158–183).

17–20 R:V11–VI1 'The gods shall learn that you are dead. The Hathors shall learn that your heart has come forth. I shall tell it to the morning god and welfare (and) health which delight the heart are coming to the house of Re with the words (that) Horus has conquered Sāmānu': The 'Deities-Hathors-Formula' (DHF) is only attested in this manuscript and in the ostracaon Strasbourg H.115, which partly duplicates incantation 5 (below § 5). This formula is used several times in the papyrus:

•	R:V11
•	R:VIII4-5
	V:XIII1
•	R:X3
•	R:V11-12
	R:VIII5
	V:XIII1
	R:X3-4
•	R:V12-13
•	R:V13
•	R:VIII6
	V:V7
•	R:XI1
	R:V13-VI1
	R:VIII6
	V:V7-8
	R:XI1

17 R:V12 : The Hathors are a group of goddesses who determine one's fate. For the different spellings, see Černý 1932, 52.20, and Massart 1954, 69–70.30, both with further citations. For general information about the Hathors, see Bissing/Blok 1926, 83–93; Helck 1977, 1033; Hubai 1992, 280–282; Pinch 1994, 37; Rochholz 2002, 45–49, 64–92; Raue 2005, 247–261. These goddesses cannot be connected with the Kotarāt, because the latter are evoked in blessings at weddings and conceptions and do not determine one's fate; see Pardee, Kosharoth, in: Van der Toorn/Becking/Van der Horst 1995, 915–917; Spronk 1999, 285–286; Del Olmo Lete 2008, 47, 93, 94–95.

18–19 R:V13 : *Ntr-dw3* designates the morning god or morning star (LGG IV, 445–446); see Krauss 1997, 216–234.

20 R:V13–VII1 *kn(yw) Hr(.w) p3 s3-[m']w-[n]3*: It is remarkable that the deity Horus conquers Sāmānu/Akhu. Horus does not figure prominently in battles against the demon. It is the weather god (Seth/Baal) who usually defeats him. One possibility could be that Horus is mentioned in his quality of a patient recovering from a disease (suggested by F. Hoffmann). Another would be that Horus was chosen to conquer Sāmānu/Akhu because his name is similar to that of the Canaanite god Ḥorōn, who is often invoked in

incantations or threat formulae (suggested by M. Krebernik; see Rüterswörden, Horon 1977, in: Van der Toorn/Becking/Van der Horst 1995, 806–807; Stadelmann 1967, 78–79; Del Olmo Lete 2014, 31, 205–207). This however does not mean that ḥorōn is identical to Horus here; see Beck 2015b, 234.

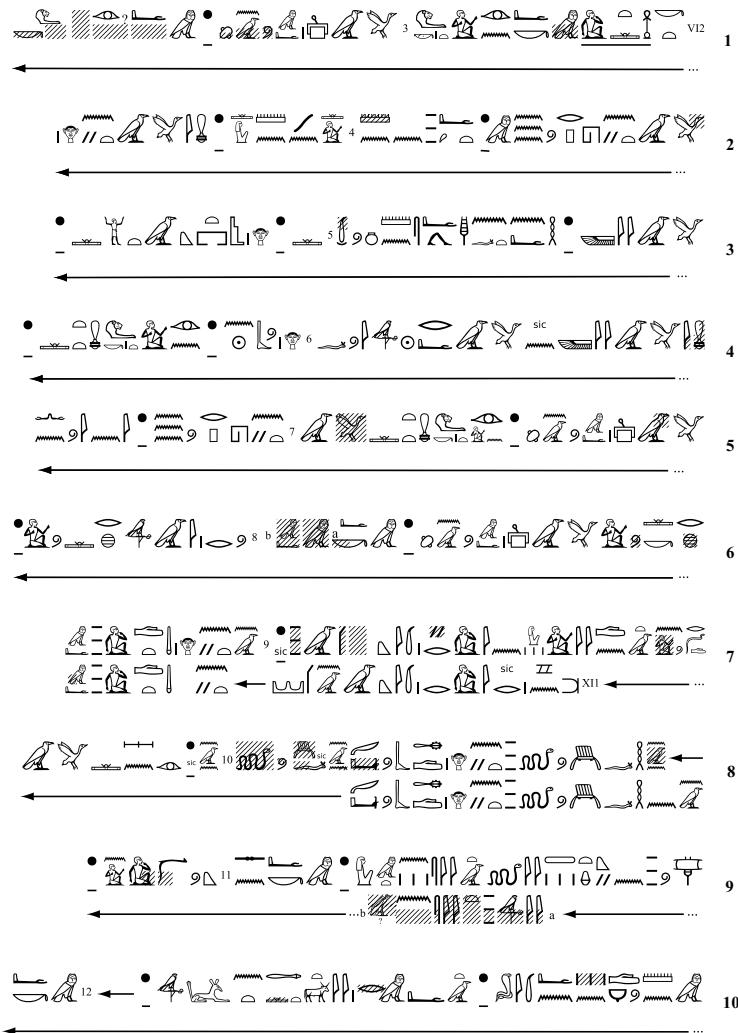
20–21 R:VI1–2: The recipe is very fragmentary. The term *pr.t-šn* is translated as seeds of melon or cucumber. An exact identification is not possible. This drug is rarely used; it is applied in bandages and ointments (GdM VI, 485–486; Germer 1979, 126–127; Germer 2008, 130). Two melons were common in Egypt: *Cucumis melo* L. and *Citrullus lanatus* (Thumb.) Mats. & Nakai (Germer 2002, 41). No therapeutic effects are known (Hoppe 1958, 293, 294, 295; Frohne 2002, 209–210; Frohn 2007, 332; Hiller/Melzig 2010, 147, 172). In ancient times and in folk medicine, melon seeds were used, among other things, for bladder problems and kidney diseases and also as a vermifuge (Schneider 1974, V, 394–398; Alpin 1980, 163; Boulos 1983, 75; Moursi 1992, 111–112 133; Hiller/Melzig 2010, 172). Wine (*jrp*) was used for internal and topical treatments in Egypt – usually as a solvent or for soaking. Used internally, wine can reduce body temperature (GdM VI, 48–49; Germer 1979, 86–89; Germer 1985, 117; Manniche 1989, 155–156; Kolta 2000, 767; Nicholson/Shaw 2000, 581; Germer 2002, 152; Germer 2008, 363; Schneider 1968, II, 19–20; Schneider 1975, VI, 204–205; Frohne 2002, 577; Hiller/Melzig 2010, 628–629). The alcohol concentration of wine is between 10–11% and does not exceed 16%, so it cannot be used as a disinfectant: only liquids with an alcohol concentration of between 16% and 70% have disinfecting properties (Germer 1979, 87–89; Nicholson/Shaw 2000, 590). Wine seems to have a positive effect on angiogenesis (the growth of new blood vessels from pre-existing vessels; Sipos *et al.* 2004, 213). Its intoxicating effect does not seem to have been used in Egypt (Germer 1979, 87–89; Germer 2002, 152; different GdM VI, 48–49). Lastly, one must consider the psychological component of using wine in recipes, because it was a luxury good in Egypt (Germer 1979, 89; Nicholson/Shaw 2000, 581; Germer 2008, 32).

21 R:VI2  : One would expect *w.t.* —   : Note the odd order of the signs.

5. Incantation 5 (R:VI2–VIII9/V:XI, XII, XIII)

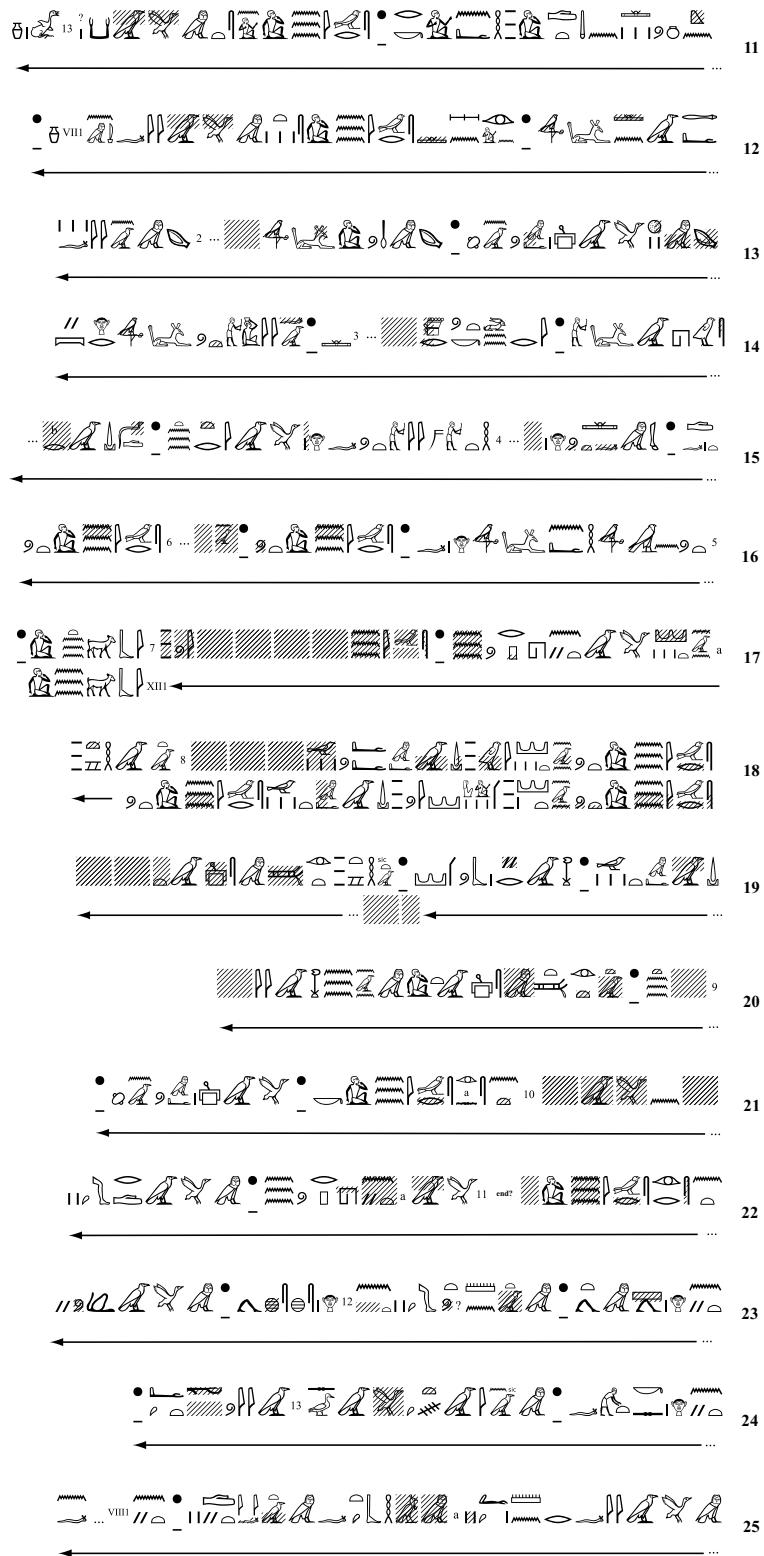
At the beginning, the magician explains that he has overcome the demon who was submerged in the patient's body, and that he belongs to the family of *Jrtkn* who are able to speak with snakes. Then the weather god and Anat are mentioned and the magician increases his power by suckling at Anat's teat and drinking out of the weather god's cup. After a fragmentary passage, the dry land and desert drink up Sāmānu/Akhu. A long list follows, describing where the demon afflicted the patient's limbs. The incantation ends with the DHF and a rather fragmentary recipe.

This incantation is the only one in papyrus Leiden I 343 + 345 for which there exist parallels. It appears on two other objects: ostraca Leipzig ÄMUL 1906 and ostraca Strasbourg H.115. The former contains the beginning (R:VI2–VII4) and the latter the end (R:VII6–VIII8). Amazingly, ostraca Leipzig starts with the ending of a different incantation and ends with the beginning of another spell against Sāmānu.⁴⁸

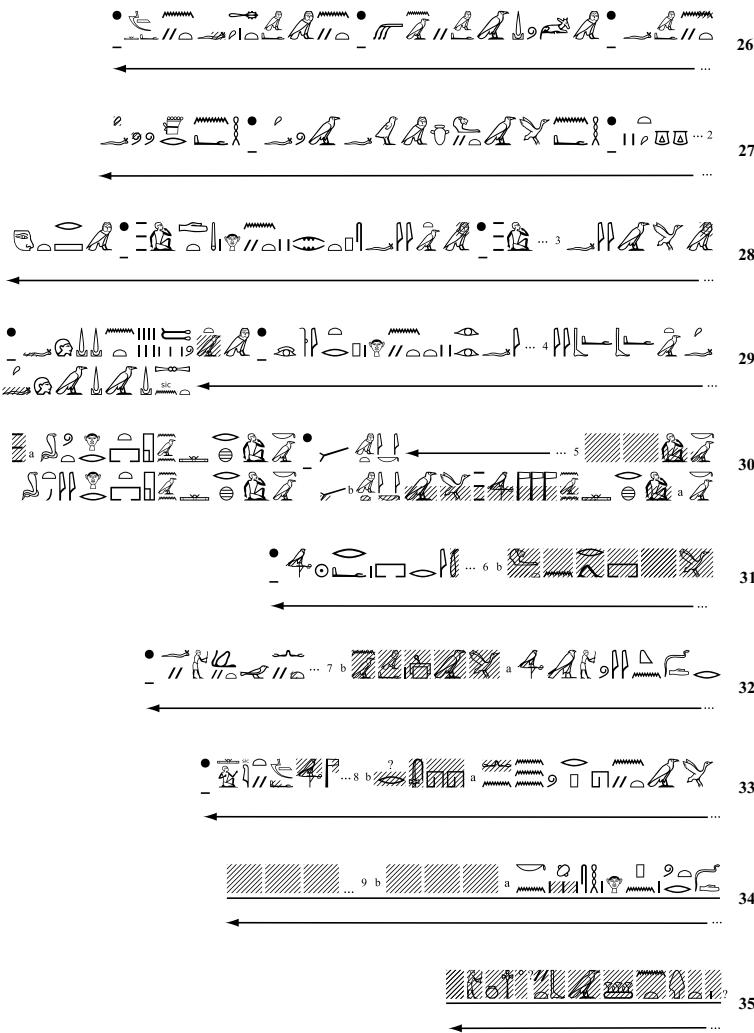


R:VI7a–b no longer legible; 9 <h>f3w, see h3w in the same line; V:XIIa–b lower part of the line is broken off, only traces partially visible.

48 For the ostraca, see Beck 2015b, 126–140, with further citations. Below, the publication will not be cited.



R:VII6a the ~~—~~ above is no longer legible; 10a Gardiner writes ~~—~~ and suggests ~~—~~, clearly ~~—~~; 11a no longer legible; 13a no longer legible.



R:VIII5a-b almost illegible 6a-b only partially legible; 7a-b only partially legible; 8a-b traces of rubrum;
V:XIII1a-b lower part of the line is broken off.

Transliteration

		Recto	Verso
1	VI2–3	<i>k.t šn.t m=k jr.n=j h3.t=k p3 s3-m'w-n3° m[-k] jr[.n=j] h3[.t]-k</i>	[...]
2	VI3–4	<i>p3 n.ty hrp.w m° c.wt n(.wt) mn ms.n mn<.t>° mj p3 n.ty hr</i>	[...]
3	VI4–5	<i>p3(y)° hn° nif' h° s:mn.w° hr s.t k3.t°</i>	[...]
4	VI5–6	<i>mj p3(y){.n} p3 R°(w) jw=f hr wbn° jr.n=j h3.t=k mj.t(j)t°</i>	[...]
5	VI6–7	<i>p3 s3-m'w-n3° jr.n=j h3.t=k mj.t(j)t p3 n.ty hrp.w° jn-jw nn</i>	[...]
6	VI7–8	<i>r3=k wj p3 s3-m'w-n3° m=k m M°w-r'-j3 r3 wj°</i>	[...]
7	VI8–9	<i>r-dd n(.j) wj t3 dny<.t> n<.t> J-y- r'-tj-k[...]z.w n3 n.ty hr md(w).t m-°</i>	XI1 <i>[dnj.t] n<.t>{r} j-r'-tj-k3-n3 n.ty (hr) md(w).t m-°</i>
8	VI9–10	<i>n3 n(.j) h3w.w n.ty hr hdb(w) n3 n(.j) <h>f[3w.w] n3 n°_jr c'dn p3</i>	XI1 <i>n3 n(.j) h3w.w n.ty hr hdb(w)</i>
9	VI10–11	<i>t3w(.w) n(.w) Ky-t'-y t3y=sn mw.t° m=k znk(w).n=j°</i>	XI2 <i>[... Kt]y.w t[?]y=sn mw.t [...]</i>
10	VI11–12	<i>m mnd.w n(.w) c'ntj t3 c'-m-r'-y.t c'z.t n.t St3h°_m=k</i>	[...]
11	VI12–13	<i>kn.w n(.w) md(w).wt hn°=j r=k° swr(j).n=j st m p3 k3</i>	[...]
12	VI13–VII1	<i>c'z n(.j) St3h°_jr.n=j c'dn swr(j) st m p3y=f nm°</i>	[...]
13	VII1–2	<i>sdm zp-sn p3 s3-m'w-n3° sdm hrw St3h° [...] sdm n3y=f</i>	[...]
14	VII2–3	<i>swh(y)° jr wnn{.tw}=k dr [...]° f3(y) tw St3h° <hr> hr.y</i>	[...]
15	VII3–4	<i><m> dr.t=f° whm=f tw hr [...] h(w){t} y{tw}=f <tw> hr p3 jtr(.t)° dd D3r[...]</i>	[...]
16	VII5–6	<i>tw n Hr.w hn° St3h° hr=f° swr(j) tw° n3 [...] swr(j) tw</i>	[...]
17	VII6–7	<i>n3 n(.j) h3s.wt p3 n.ty hrp.w° s[wr](j) [tw ... jw=w] jb.t°</i>	XII1 <i>[...] jb</i>
18	VII7–8	<i>swr(j) tw n3 n(.j) h3s.wt jw=w dm°{c}. w< t> [swr(j) tw ...] t3 z3h.(w)t</i>	XII1 <i>swr(j) tw n3 n(.j) h3st.jw jw=w dm°.wt swrj tw</i>
19	VII8	<i>dm°.(w)t° h3-y-r'-bw° t3 <z>h.(w)t jr.t tm s3.t [...]</i>	[...]
20	VII9	<i>[...]t° t3 jr(r).t tm s3.t m n3 n(.j) mw h3y [...]</i>	[...]
21	VII9–10	<i>[...] n(.j) p3 [...] nts jr=z swr(j)=k° p3 s3-m'w-n3</i>	[...]
22	VII10–11	<i>nts jr swr(j) [tw] p3 [n.ty] hrp.w° m p3 rd 2</i>	[...]
23	VII11–12	<i>n.ty hr šm.t° m t3 mn.t(w) 2 n.t[y] hr shsh° m p3 ph.wj</i>	[...]

Recto			Verso	
24	VII12-13	<i>n.ty hr kz.t-f^o m {n³} <t³> j³.t p³ z³y(w) <n.j> ^t³</i>		[...]
25	VII13-VIII1	<i>m p³y=f rmn 2 m nhb.t-f m t[³]y=f dr.ty 2^o n.ty [...] n=f</i>		[...]
26	VIII1	<i>n.ty m-^f^o m jw-d³-m^cy-n³^o n.ty m mht(.w)-f n.ty m³c(.w)^o</i>		[...]
27	VIII2	<i>[m] gg.t 2^o hn^c p³ h³.ty m wf³(w)=f^o hn^c drw.w=f</i>		[...]
28	VIII2-3	<i>m p³y=f [...] m t³y=f sp.t 2 n.ty hr md(w){w}.t^o m {rs}^o <sr>.t</i>		[...]
29	VIII3-4	<i>=f t³ ^b^cb(y.t) [m t³j]j=f jr.ij 2.t n.ty hr ptr(j)^o m t³ f(3)z.(w)<t> 7 n.t d³d³=f^o</i>	XIII1	<i>f(3)z.t n<.t> d³d³=f</i>
30	VIII4-5	<i>k³ [...] ^p³y=k mwt^o k³ rh n³ n(j) Hw.t-hr.w</i>	XIII1	<i>k³ rh n³ n(j) ntr.w p³y=k mwt k³ rh n³ n(j) Hw.t-hr.yt</i>
31	VIII5-6	<i>p[³] pr<.t> n(j) h³.ty[-k]^o [...] t³ r pr R^c(w)^o</i>		[...]
32	VIII6-7	<i>r-dd kn(yw) Hr(.w) p³ s³-m^c-[n³] [...] jw.ty ph.ty=fy^o</i>		[...]
33	VIII7-8	<i>p³ n.ty hrp.w nn [hh r ...] ntr m³c.ty^o</i>		[...]
34	VIII8-9	<i>dd.tw r' pn hr hs kn [...]</i>		[...]
35	VIII9	<i>[... .t n.t s³b.yt^(?) nd(.w) ...]</i>		[...]

Translation

- 1 Another incantation: Behold, I have overcome you, o Sāmānu. Be[hold, I] have over[come] you,
- 2 [the] one who is submerged in the limbs of NN whom NN has born, like the one who
- 3 is flying up and established permanently at the high place,
- 4 like Re flies up during his rising. In like manner, I have overcome you,
- 5 o Sāmānu. In like manner, I have overcome you, the one who is submerged. Will you
- 6 not recognize me, o Sāmānu? Behold, Mauri is the one who knows me
- 7 with the words: I belong to the family of *Jrtkn*, those who speak with (?)
- 8 the snakes, who kill the snakes, those (who) put an end to
- 9 the breath of Qety, their mother. Behold, I suckled
- 10 at the breasts of Anat, the great cow (?) of the weather god. Behold,
- 11 numerous words are with me against you. I have drunk them out of the great
- 12 chalice of the weather god. Out of his chalice, I have drunk them.
- 13 Listen, listen, o Sāmānu. Listen to the voice of the weather god. [...] Listen to his
- 14 roaring! If you will be [...] The weather god shall lift you
- 15 up <with> his hand. He shall lift you up once again on [...] He shall strike you at the river (during) *D³r*[...] says [...]

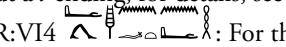
16 you for this reason to Horus and the weather god. The [...] shall drink you. The
 deserts
 17 shall drink the one who is submerged. [The ...] shall dr[ink you] which thirst.
 18 The deserts shall drink you while they are dry. The dry
 19 field, the desert, the <fi>eld, which is not satiated [...]
 20 [...] which is not satiated by [...] water
 21 [...] It is it (= the dry field) which will drink you, o Sāmānu.
 22 It is it (= the dry field) which drunk [you], the one who is submerged in the two
 lower legs
 23 that walk, in the two thighs that run, in the back
 24 that bows, in the spine, the beam of the body,
 25 in his two shoulders, in his neck, in both his hands that [...] for him,
 26 which is with him in the *Jdmn* (?) which is in his entrails which are in good
 condition,
 27 [in] the two kidneys (?) and in the heart, in his lung and his sides,
 28 in his [two ears that hear (?)], in his two lips that speak, in his
 29 nose, the bubbling one (?), [in his] both eyes that see, in the seven orifices of his
 head.
 30 The gods shall learn of your death. The Hathors shall learn
 31 of [the coming forth of your] heart. [The goss]ip [reached] the house of Re
 32 with the words (that) Horus has conquered [Sāmānu]. [...] without his strength,
 33 the one who is submerged. There is no [blast (of fire) against (?) ...] the god, the
 righteous one.
 34 This utterance is to be said over faeces of [...]
 35 [...] of the *ššb.t*-plant, to be ground [...].

Commentary

1 R:VI2 : Literally 'I made your beginning'. It is translated as 'to get in front of, overcome' in WB III, 21.11–12 with reference to the present manuscript (WB III, 21.12). This phrase is used several times in the papyrus, so also V:IV10: *m=k jr.n=j h3.t=k bwjr=k h3.t=j* 'Behold, I have overcome you. You did not overcome me!' See also Gardiner 1928, 87.7; Massart 1954, 72.2.

2 R:VI3 : The phrase 'the one who is submerged' is a typical epithet of Sāmānu/Akhu in papyrus Leiden I 343 + 345. This epithet is also used in R:VI7, VII6, 11, VIII7, 11, X10, V:IV9. Massart 1954, 72.3, thinks that the metaphor of something evil being submerged was readily understandable to the Egyptians because they were used to crocodiles submerged in the Nile. For *n.ty hrp.w*, see e.g. papyrus BM EA 10042 (Magical Papyrus Harris) R:III7, R:VIII7 (Leitz 1999, Pl. 14, 19).

2–3 *hr p3j*: The infinitive of the verb *p3j* 'to fly (up)' can be constructed with or without a *t*-ending; for details, see the references in WB I, 494.1–12.

3 R:VI4 : For this construction, see Gardiner 1988, 130 §171.3, 226 §300 Obs.; Erman 1933, 275–276 §575; Gardiner 1928, 87.8; and Černý 1949, 25–30, to whom Massart 1954, 73.5, refers.



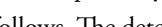
73.6, assumes that $\{n\}$ has to be emended. In this context the present *sdm-f* makes more sense because the sun's rising is an action which should take place over and over again. The translation *mj p3(y).n p3 R^c(w)* 'like Re flew up' is also possible. [*J*]*mn-R^c(w)* is written instead of *R^c(w)* in the parallel of ostracon Leipzig ÄMUL 1906 R:5.



6 R:VI7-8 : Müller 2008, 283.170, remarks that *w* is uncommon after *m* and suggests the reading *hsw*, which cannot be confirmed. The graph *m̄w* is very unusual for syllabic writings, but Sāmānu is written with *m̄w* several times in the text. The name of this creature is otherwise unknown. Müller, *ibid.*, tentatively suggests that the creature's name can be connected with Meriri (van der Toorn: Meriri, מְרִירִי, in: Van der Toorn/Becking/Van der Horst 1995, 1064–1065). See also statements by Burchardt 1910, II, 24–25; LGG III, 333.

7–9 ‘I belong to the family of *Jrtkn*, those who speak with (?) the snakes, who kill the snakes, those (who) put an end to the breath of Qety, their mother’: For a recent view on this passage, see Matić 2015, 57–60, who assumes this refers to two different kinds of snakes. It is also possible that there is only one group of snakes to whom the people of *Jrtkn* first speak and which they then kill.



 : On the recto the determinatives are omitted, probably due to the haplography with *n3 n.ty* that follows. The determinatives on the verso clearly mark the word as a toponym. *Jrtkn* has been identified with Elteqon (אַלְתָּקָן; Burchardt 1910, II, 7–8; Gauthier 1925, I, 99). Ahituv 1984, 92–93, rejects this because of the minor significance of that city. Matić 2015, 60–61, suggests connecting *Jrtkn* with one of the names of the foreign country of the northern people listed in Karnak on the northern wall of the seventh pylon during the reign of Thutmose III:  (Urk. IV, 788.139; Mariette 1875, 53.3, Pl. 21.139). The transformation *k* to *k* and *t* to *t* poses difficulties for this interpretation; see Hoch 1994, 409, 411. Hoch, *ibid.*, remarks that *t* is interchangeable with *t* in monumental inscriptions. Apart from that, one has to consider that time passed between the two texts and that sometimes the spelling of foreign country names changes over time. Furthermore, there was

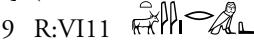
a city with the name *yārqānu* (^{uru}*i-ia-ar-qa-ni*, ^{uru}*ia-ar-qa-ni*), which at present cannot be located. Perhaps the toponym can be identified with this city provided the *t* is omitted; see van Soldt 2005, 26. See also statements by Massart 1954, 73.10; Müller 2008, 283.171.

8 R:VI9/V:XI1: The feminine article refers to *dnj.t* 'family'. — *nʒ n(.j) <ḥ>fʒ.w(.w)*: The parallel on ostraca Leipzig 1906 R:8 alternatively writes  *nʒ n(.j) fʒ.w(.w)* 'the vipers'. For snakes in general, see Gardiner 1947, II, 69*.1; for *fʒ*, see Newberry 1948, 118; Leitz 1997, 64–135.



mother snake is called *Kty* (rt.) in the text. On the verso only the last signs have been preserved. The parallel on ostraca Leipzig ÄMUL 1906 R:8–9 gives a different name and omits the determinatives: *Kjpw* 𠁻? 𠁻 𠁻. This name is otherwise unattested.

8–9 R:VI10–11 ‘Behold, I suckled at the breasts of Anat, the great cow (?) of the weather god’: In ostraca Leipzig ÄMUL 1906 R:9–V:1, the subject of the sentences is different: ‘Behold, she suckled at the breasts of Anat, the great cow (?) of the weather god.’ Here, the mother snake (see above) or alternatively the family of *Jrtkñ* suckles milk at Anat’s teat, and not the magician as in papyrus Leiden I 343 + 345. Anat is known as a wet-nurse from the Ugaritic myths, e.g. the Legend of Keret: *ynq.ḥlb.č[lt]rt mṣṣ.td.btl.č[n]t mšnq[st]ilm* ‘He suckled the milk of Astarte, he sucked at the virgin [Anat’s] breast, the wet-nurses [of gods]’ (CAT 1.15 II26–28; see Parker 1997, 25).

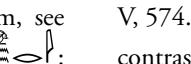


suggests connecting the word with the Sumerian *amar* 'calf' and refers to CAT 1.10, where, according to the scholarly consensus at that time, Baal copulates with Anat as a cow. This derivation from the Sumerian *amar* is to be rejected. CAT 1.10 tells the story of Baal; he is on a hunting trip at a pasture with many cattle, and Anat is following him. According to the rather fragmentary context, Baal, in the form of a bull, copulates with a cow and begets a bull and a heifer, which he presents to Anat, so Anat cannot conceivably be that cow; see Parker 1997, 181–186; Day 1995, 64. Hoch 1994, 67–68, proposes connecting the word *‘mry.t* with the Semitic root *hlb* 'milk' on the one hand, and with *‘wl* 'suckle' on the other.

Vittmann 1997, 281, rejects this with a sound explanation. For the phrase ‘cow of Seth’ in the inscriptions of Ramses II, see Couroyon 1964, 453–456, who ultimately claims that this epithet should be read ‘bull of Seth’ instead of ‘cow of Seth’, because it is generally used as an epithet of Ramses II. The word  (ostracon Leipzig ÄMUL 1906 V:1 ) cannot be simply derived from any of these words, even if the determinative clearly implies that it has to be a kind of cow.

11–12 R:VII2–VII1 ‘I have drunk them out of the great chalice of the weather god. Out of his chalice, I have drunk them’: Here, the conjurer imbibes himself with words from Baal’s chalice – an action which will obviously empower him. The next phrase confirms this; see also Borghouts 1978, 102.64. In ostracon Leipzig ÄMUL 1906 V:2–3, the demon Akhu is forced to drink these words, which in this case probably have a harmful effect. The chalice seems to be an expression of royal dignity. In the Baal Cycle, a goblet is placed in Baal’s hands and other deities pay tribute to him: *ytn.ks.bdh krp[[m]]nm.bkl’at. ydh bkrb.żm* ‘Put a cup in his hand, a chalice in both of his hands, a mighty goblet’ (CAT 1.3 I10–12; Parker 1997, 106; Smith/Pitard 2009, 94–96); see the statements by Müller 2008, 284.174. — For  refers to sucking at Anat’s teat. The reference clearly seems to be to .

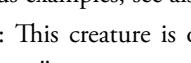
13–14 R:VII1–2 ‘Listen, listen, o Sāmānu. Listen to the voice of the weather god. [...] Listen to his roaring’: Note the climax used in the sentences.

14 R:VII2 : Massart 1954, 74.23, refers to Gardiner 1909, 28–29, and Gardiner 1930, 226, who prefers to translate the word as ‘to be in confusion’. In the context – as Massart, *ibid.*, has stressed – the translation ‘roaring’ fits better. The spelling is common for the 19th Dynasty (WB V, 71). For this term, see also Vandier 1950, 217–218.g. — R:VII2 : {tw} has to be emended. For the construction *jr wnn*, see Schenkel 2005a, 328–333; Černý/Groll 1984, 561.

14–15 R:VII3 *fʒ(y) tw Sth⁽²⁾ <hr> hr.y <m> dr.t-f:* The same phrase is used in R:IX10, in accordance with which <hr> was restored here. Gardiner’s transcriptions

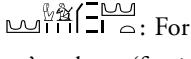
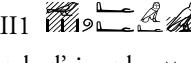
(Massart 1954, 19) show *jr.t*, with the remark one has to read *dr.t*; so does Massart 1954, 74.25. The manuscript clearly shows *dr.t*.

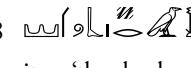
15 R:VII4 : For the rearrangement of *tw* + suffix into suffix + *tw*, see Gardiner 1937, 141a, who lists various examples; see also Massart 1954, 74.27.

— : This creature is otherwise unknown. — Ostracon Leipzig ÄMUL 1906 V:6–8 ends with ‘Strike [...] the hard stone of *Sdr* [...] on it. <You> will not stand up. There is no image of you in [his] limbs.’ Papyrus Leiden I 343 + 345 is too fragmentary for restoring this passage and providing a translation. Borghouts 1978, 20, 102.66, thinks that the version in the parallel is more correct than the one on the papyrus, because of papyrus Leiden I 349 R:15 *hw.tw-f hr pʒ jnr w'b* ‘he is thrown on the pure stone’ (De Buck/Stricker 1940, 57 + Pl.).

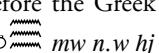
16: A new subject in the incantation starts here. The demon is removed by the dry deserts, which drink him up. This is also where the second parallel, ostracon Strasbourg H. 115, begins. The beginning is not exactly the same. — R:VII5: In the lacuna after *swr(j) tw nʒ* [...] a word qualifying a kind of dry land must have been written. See Massart 1954, 74.28, who refers to Papyrus Chester Beatty II V:V7–8 *šn(t).n=j* (8) *pzg.n=j swr(j).n=j tn* ‘I invoked (you). I spat you out. I drank you!’ (Gardiner 1935, II, Pl. 37) and papyrus Vatican Mag. II3 *swr(j)-j tw* ‘I drink you’ (Suys 1934, 70–71), where an ailment is also consumed.

17–22: The ‘deserts shall drink you’ theme is not genuinely Egyptian.

18 V:XII1 : For this spelling as ‘foreign land, hill country’ and not ‘foreigner, desert dweller’, see WB III, 235.14. — R:VII7/V:XII1 : The word *dm⁽²⁾* ‘parched’ is only attested in papyrus Leiden I 343 + 345 and the parallel on ostracon Strasbourg H. 115 R:2 (); see WB V, 574.10–11; Hoch 1994, 386; Müller 2002, 42.581. In contrast to papyrus Leiden I 343 + 354, on the ostracon the word qualifies the desert as an attributive and is not used as an adverbial clause. The word is used again in line 19 (R:VII8).

19 R:VII8 : Massart 1954, 71, 74.33, translates it as ‘the dry land of Kharabu’ and notes

that the term is not used in the sense of ‘Aleppo’ but as a paraphrase for Hebrew בָּרָח ‘be dry, dried up’; see Burchardt 1910, II, 39.736, Gauthier 1927, IV, 151–152. The translation given by Massart, *ibid.*, is not possible because an indirect genitive would be used in such a construction. The verse points also argue against this translation. Hoch 1994, 249, translates *hrb* as ‘desert’, which fits the context quite well. See older interpretations by Leemans 1842, 67; Chabas 1902, 138.

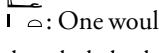
20 R:VII9 : The word qualifying the water is not clear. Perhaps it has to be connected with *hy* ‘flood (the high one)’ (WB III, 238.8), but this word is not attested before the Greek Period. The parallel (R:3) reads  *mw n.w hj <j>[.i]* ‘rainwater’.

21 R:VII9 : The parallel (R:4) reads: (*verb of motion?*).*n⁽²⁾ p₃ R^c(w)* but the context is too fragmentary for a translation. R:VII9 should probably also be restored as *p₃ [R^cw]*.

21–22 R:VII10–11 ‘It is it (= the dry field) which will drink you, o Sāmānu. It is it (= the dry field) which drank [you], the one who is submerged (...): The sentences are constructed with a Middle Egyptian *jn*-construction, the former in the future tense, the latter in the perfect tense. Massart 1954, 71, and Borghouts 1978, 20, translate them in the present tense. Müller 2008, 284, uses the future tense in his translation. The parallel on ostracon Strasbourg H. 115 R:4–5 constructs the sentence in the plural (*ntsn jr-sn swr [...] n.ty hrp.w*).

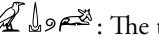
22–29: In the following lines, several body parts which Sāmānu/Akhu has afflicted are listed. The body parts are specified by a possessive pronoun or the possessive article in the third person masculine. The parallel on ostracon Strasbourg H. 115 at first uses the second person masculine possessive pronoun (=*k*) and the second person masculine possessive article (*p₃y-k*; R:5–7), but later follows papyrus Leiden I 343 + 345.

23 R:VII11 : For this construction, see the commentary to line 5 of incantation 3 (above § 3).

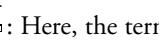
24 R:VII13 : One would expect a plural or another word denoting the whole body, like *h^c.w*.

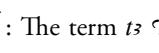
25 R:VII13 ‘(...) in his neck, in both his hands that [...] for him’: The parallel differs slightly: ‘in his neck

which is intact [...]’ (ostracon Strasbourg H. 115 R:7). Müller 2000, 284.181, reads *d₃.t* (WB V, 516.5–7), the old lexeme for ‘hand’, as does Mathieu 2000, 248. The ostracon clearly has *wd₃.t* modifying the neck as an adjunct. The function of the hands has not been preserved in papyrus Leiden I 343 + 345.

26 R:VIII1 : The term seems to designate something in the entrails – an organ or part of an organ. The parallel reads  and omits the determinative (ostracon Strasbourg H. 115 R:8). Hoch 1994, 48.44, suggests connecting the term with the Hebrew *תְּוִילָה* ‘knots, fringes’ or the Akkadian *azašlu* ‘sack with netlike reinforcement’ (CAD A.2, AHw. I, 92a–b), both of which are supported by the determinative for hair. According to Müller 2008, 284–285.182, the parallel is to be restored as *jw-<d₃>-m^c-r*, whereby the final *r* represents *l*. See also the Ugaritic *azml/izml* ‘sack, garment’ (DUL 137, Hoch 1994, 48). Perhaps the term *jw-m^c-r* is to be connected with *br₂* ‘limb’ (DNWSI I, 7).

28 R:VIII2–3: The ears with their features have to be written in this lacuna because the other of the seven orifices of the head – the mouth, nose, and eyes – are mentioned. The remaining determinatives suggest a verb of perception like ‘to hear’. The lexeme used for ‘ear’ cannot be determined with certainty due to the gap. See also Müller 2008, 285.183.

28–29 R:VIII3 : Here, the term *šr.t* ‘nose’ is written with the metathesis *rš.t*. For this spelling, see WB IV, 523.

29 R:VIII3 : The term *t₃ b^b.y[l]* is not attested anywhere else. Perhaps it is a metathesis of *b^bc* ‘to bubble’ (WB I, 447.1–4; Allen 1984, 577; Ward 1977, 274–278), which would give something like ‘the bubbling one’. The sense is still odd; see also Massart 1954, 75.49; Müller 2008, 285.184. The remains in the parallel on ostracon Strasbourg H. 115 R:10 fit *sn* ‘to smell’ (WB IV, 153.8–154.7) – if the reading is correct. — R:VIII4/V:XIII1  /  ‘(seven) orifices of his head’: Usually the word *bsb₃.w* ‘holes’ (WB I, 419.1) is used for *t₃z.t* ‘knot’. According to Wendrich 2006, 252, the seven *t₃z.t* of the head can also be referring to the seven vertebrae of the neck. This has to be

rejected because the seven holes of the head are mentioned earlier in the papyrus and the enumeration of these seven holes ends with *t(s)t.t 7 n.t d3d3=f*.

30–33: The DHF follows, see the commentary to lines 17–20 of incantation 4 (above § 4).

32: The parallel differs from papyrus Leiden I 343 + 345: ‘the killed one for you (?)’. Due to its fragmentary state, the meaning is obscure. Ostracon Strasbourg H. 115 ends here.

34–35: A rather fragmentary recipe follows. It mentions faeces and the *š3b.t* plant, which is qualified by something lost in the gap. The parallel on ostracon Leipzig 1906 mentions grain and water as ingredients. For faeces, see the commentary to lines 7–8 of incantation 1 (above § 1). The *š3b.t* plant is sometimes connected with *šb.t* (incantation 4 (above § 4), commentary to lines 21–22). It is used externally in bandages and ointments. An exact identification is not possible (GdM VI, 476; Germer 1979, 318; Charpentier 1981, 646–647; Germer 2008, 125. See also the discussion in Westendorf 1999, I, 506).

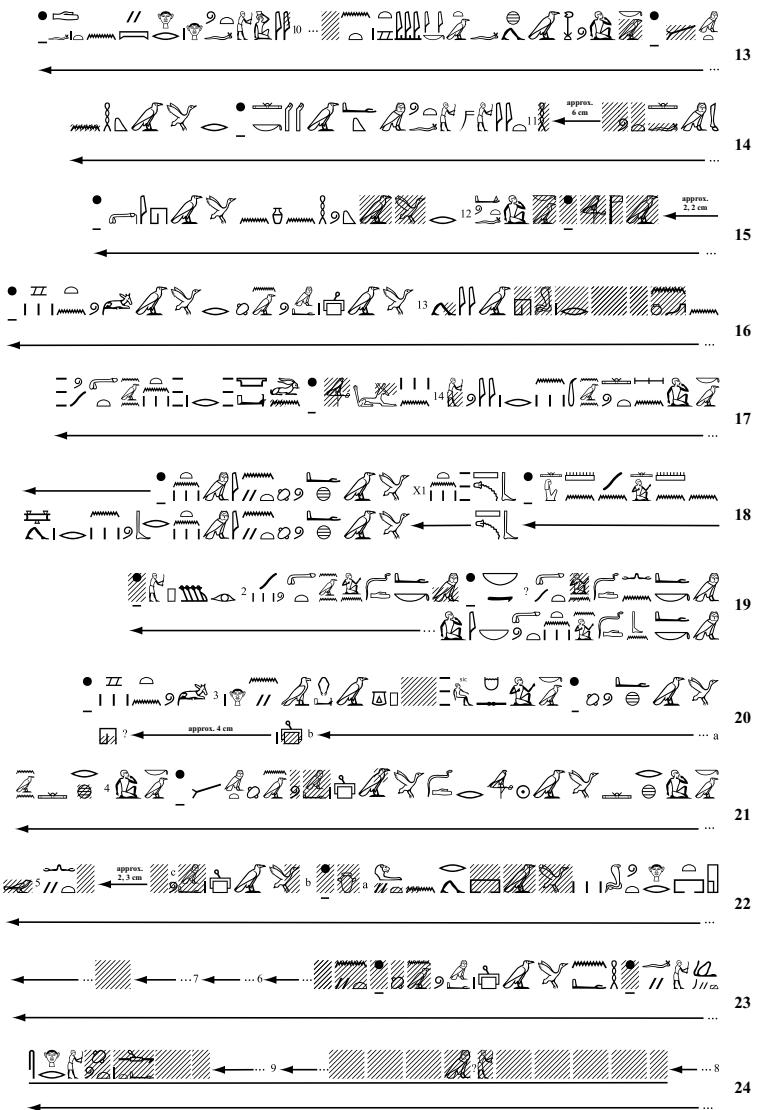
33 R:VIII8 : Dawson 1934b, 187, suggests the reading *js kk*, but admits that it is improbable that words were spoken over the ‘brain of a weevil’; see also Massart 1954, 76.56.

6. Incantation 6 (R:VIII10–X9/V:XIV, XV)

In this spell, Sāmānu/Akhu is accused by several deities before the demon is ripped out. After a rather fragmentary passage, the creature is struck at the moon god's jar and falls to the ground. At the end, the vessels containing the demon open up to spit out their contents (= the demon). The incantation ends with the DHF and a very fragmentary recipe. It is remarkable that the scribe alternates between Sāmānu and Akhu. This clearly shows that the two names were interchangeable for the Egyptians.



R:VIII10a \curvearrowleft above the line; 10b \curvearrowleft no longer legible; 12–14a–b at the end of column R:VIII; 12b no longer legible; IX1a traces of $\Delta \times$; 2a \curvearrowleft on the edge of the rip; 4a–b almost faded; 4c–d partially legible; 6a–b almost faded; 6c almost faded; 7a–b difficult to read due to a rip in the papyrus, signs are faded; 8a & 9a perhaps nothing is missing; V:XIV1a traces; 2a–b lower part of the line is broken off.



R:X4a-b almost faded, line is half broken off; 4c no longer legible; V:XV2a-b; traces.

Transliteration

		Recto	Verso
1	VIII10-11	<i>k.t šn[.t] nʒ n(.j) srḥ.w n(.w) nʒ n(.j) nṛ.w r pʒ ḫ[.w] nʒ [n(.j) srḥ.w n(.w) r] pʒ</i>	[...]
2	VIII11-12	<i>n[.ty] hrp.w^o nʒy=sn srḥ.w j[w ...] tn[... srḥ.w n(.w){n}]</i>	[...]
3	VII12-13	<i>nʒ n(.j) ḥrd.w n(.w) Nw.t^o nʒ n(.j) ‘.w)t n<.t> nṛ nb{.t} <r=k>^o [nʒ n.ty ḥr mk]</i>	[...]
4	VIII13	<i>[ḥ]ʒ.ty [n(.j)] pʒ n.ty mwt^o dr jr.n pʒ ṣrj cʒ <n.j> [p]ʒ</i>	[...]
5	VIII13-14	<i>R(w)^o wʒḥ dr.t ḥr p[ʒ] j[ʒ]w^o jr fʒ.t nʒ n(.j) d̄w.w^o</i>	[...]
6	VIII14-IX1	<i>pʒ n.ty ḥr pʒy mj kʒ n smʒ(m).w [k]ʒ fgʒ-f</i>	[...]
7	IX1-2	<i>r' n(.j) pʒ sʒ-m^ow-nʒ^o kʒ fgʒ=f tʒy=f sp[.t] 2.t^o</i>	[...]
8	IX2-3	<i>ḥn^c [tʒ]y=f ‘.w)t n.ty ḥm.tj n ḥʒ.ty=f^o fgʒ{.t} st tʒ<y=f></i>	XIV1 [ḥ ^c]m{t}.tj n [ḥʒ].t[y=f]f gʒ sn tʒy=f
9	IX3-4	<i>[dr.t 2]ʒḥḥ{.w}.n Stḥ^{(?)o} ptr(j) tw Jn-ḥr.t jw=k wʒ.w</i>	XIV1 dr.t 2 ptr(j) {wt}<tw> [Jn-ḥr].t
10	IX4-6	<i>[... m-čkʒ]-k^o jw=f ḥr h(w).t [r=k] m tʒ h[ny.t ... t]w=f</i>	XIV2 [...]{n} m-č[k]ʒ(y)=k j[w=f]h[r h(w).t [...]
11	IX6-7	<i>m šc[d m pʒy=f ... tʒ p.t ... t]^o</i>	[...]
12	IX7-9	<i>[šc[d ...] cʒ drj cʒm'y[.t]^o m-mj[.tjt ...] n</i>	[...]
13	IX9-10	<i>mwt^o k[ʒ] wḥʒḥ-f tʒy=k sh.t n.t [... fʒ]y. {tw}=f <tw> ḥr ḥr.y n dr.t f^o</i>	[...]
14	IX10-11	<i>wḥm[f tw ... h](wy).t{tw}=f <tw> m-čkʒ=k^o r pʒ kḥ[n]</i>	[...]
15	IX11-12	<i>[n.j pʒ nṛr^o kʒ] dʒ{tw}=f <tw> r [pʒ] k(w)ḥn n(.j) pʒ hʒ^o</i>	[...]
16	IX12-13	<i>n(.j) [Nw-kʒ-r' h]ʒy pʒ sʒ-m^ow-nʒ r pʒ jwtn^o</i>	[...]
17	IX13-14	<i>kʒ cʒn tw nʒ n(.j) tnr(y).w n(.w) [S]tḥ^{(?)o} w[n.w r'.w=t]n nʒ n(.j) mt.w</i>	[...]
18	IX14-X1	<i>n(.j) mn ms.n mn<.t>^o bʒ.w tn pʒ ḥ.w n.ty jm=tñ^o</i>	XV1 bʒ(w) pʒ ḥ.w n.ty jm=tñ r-bnr
19	X1-2	<i>m=k nn dd[.j] n] mt nb^o m=k dd=j n nʒ n(.j) mt.w jr šzp[^o]</i>	XV1 m=k bn dd{n}=j <n> {tn} mt(w) nb j
20	X2-3	<i>pʒ ḥ.w^o kʒ ḥmz(w)=[tn] pgʒ.tjwñy ḥr <pʒ> jwtn^o</i>	XV2 [... sʒ ...] h
21	X3-4	<i>kʒ rḥ pʒ R(w) r-dd pʒ sʒ-[m^ow]-nʒ mwt(w)^o kʒ r[ḥ] nʒ n(.j)</i>	[...]
22	X4-5	<i>Hw.t -ḥr.w [pʒ p]r<.t> n(.j) ḥʒ[.ty=k^o p]ʒ sʒ-[m^ow-nʒ ...] jw.ty</i>	[...]
23	X5-7	<i>pḥ[.t]y=f[y] [] ḥn^c pʒ sʒ-m^ow-[nʒ^o n.ty ...]</i>	[...]
24	X8-9	<i>[... m ... jr.w m jh.t w^c.t wt.w] ḥr=s</i>	[...]

Translation

1 Another in[cantation]: The accusations of the gods are against Akhu. The
2 [accusations of the gods (?) are against] the one
3 who is submerged. Their accusations [... The ac]cusations
4 of the children of Nut, the accusal of every god [who protects (the)]
5 heart [of] whom is dead, <are against you>, since the elder/eldest son of
6 Re has laid down the hand upon the ol[d on]e who carries the mountains,
7 the one who copulates like a bull (copulates) with wild cattle. He [sh]all tear
8 out the maw of Sāmānu. He shall tear out his two lips
9 and [hi]s accusal which approaches harmfully his heart. His two hands
shall tear them out. As the weather god has hastened: Onuris sees you whilst you
are (still) remote.

10 [...] towards you. He strikes [at you] with the s[pear ...] He is
11 a cutt[ing one with his ... the sky ... fire (?)]
12 [cut ...] great [...] Solid is a throwing [stick] like[wise (?) ...] of
13 death (?). He sh[all] seek your field of [...] He shall lift <you> [up] with his hand.
14 [He] shall [lift you up (?)] once again [...] He strikes <you> – facing you – at the
cauldron (?) ...]
15 [of the god]. He [shall] give <you> to [the] cauldron (?) of the husband
16 of [Nikkal]. Sāmānu shall [fa]ll to the ground.
17 The might of the [wea]ther god shall finish you. Open your mouths, o vessels
18 of NN whom NN has born. Spit (you) out Akhu which is within you.
19 Behold! I do not speak to any vessel. Behold, I do speak to the vessels which have
received
20 Akhu. [You] shall sit after you have opened to <the> ground.
21 Re shall learn that Sā[mā]nu is dead. The Hathors
22 shall lea[rn of the coming for<th> [of your] he[art], o Sā[mā]nu. ...] without
23 his strength and Sāmā[nu who ...]
24 [... to be made into one mass, to be bandaged] with it.

Commentary

2 R:VIII11 *nʒy-sn srh.w jw* [...] *tn*: The auxiliary *jw* seems to initiate a dependent clause which specifies the *srh.w*. The *tn* at the end is odd. One would expect the article  because of the *srh.w* that follows; see also Massart 1954, 78.3–4.

3 R:VIII12  : The word is only attested in the present manuscript (WB I, 169.3), see also R:IX2–3. — <*r=k*> : <*r=k*> is omitted in the last sentence of the list of accusations. Since Akhu is mentioned before this, the accusations that follow are probably also directed against him. Müller 2008, 285, translates it as ‘[<Mögen sich> d]ie Vorwürfe der Kinder der Himmelsgöttin <gegen> die Anschuldigungen eines jeden Gottes <richten>’, which does not make sense. Müller, *ibid.*, follows Massart 1954, 78.6, who restores <*r*> after . —     : The children of Nut are Osiris, Seth, Isis, and Nephthys.

4 R:VIII13 : Massart 1954, 78.10, suggests emending *{n}* in *jr.n* because this construction is not possible in Middle Egyptian. The preposition *dr* is followed by the perfect *sdm-f* or *sdm.t-f*, whereas a *sdm.n-f* is generally used after *dr.n*; see Gardiner 1988, 394 §483. In Late Egyptian *sdm.n-f* could be used in temporal clauses or with conjunctions, in other words after *dr/m-dr* (Erman 1933, 149–150 §314), so the text would not have to be emended. —     ‘the elder/eldest son of Re’: Both Horus (e.g. CT VII, 430c *Hr.w wr.w R^c.w*, 432c *Hr.w wr.w R^c.w*, 514h *Hr.w wr.w R^c.w*) and Ihi (CT IV, 179c *jnk* (= *Jhy*) *mtw.wt jptw tp.(w)t n.(w)t R^cw*, 180a *jnk* (= *Jhy*) *z3 tp pn n.(j) R^cw*) are known as the eldest sons of Re.

5 R:VIII14 : The gesture of laying one’s hand upon someone is a sign of support. The phrase is used with this meaning in line 7 of the Metternich stela (Golenischeff 1877, Pl. IV.58) and in papyrus Leiden I 348 V:XII5–6 (Borghouts 1971, Pl. 14–14a, 31); so too is it used here; see also Massart 1954, 78.12. — ‘the old[one] who carries the mountains’: It is uncertain which deity is being meant with *p3 j3w*. The sun god Re can have this epithet, for example in papyrus Turin 84.1, where it is written as *shn nwn jn j3w dz=f* ‘Nun is embraced by the old one himself’ (Pleyte/Rossi 1869, II, Pl. 84). Similarly, in papyrus Turin 132.2 Re is called *j3w(t) ntr.y* ‘the divine old one’ (Pleyte/Rossi 1869, II, Pl. 132). Compare also a passage in the tomb of Seti I (Hornung 1982, 26, 46). Fischer-Elfert 2011, 196.34, suggests this passage refers to the supreme god of the Ugaritic pantheon, El. El is considered to be a king and sacred. He appears as an aged deity. El is also known as a bull, in reference to his dignity and strength; see Hermann: El  , in: Van der Toorn/Becking/Van der Horst 1995, 523–524; Becking, Ancient of days, in: *Ibid.*, 78–79. In CAT 1.4 VIII1–6, there is a similar passage. Two messengers of Baal are sent out to two mountains: *idk.al.ttn.pnm ‘m.gr.trgzz ‘m.gr.trmg ‘m.tlm.gsr.ars ša.gr.‘lydm hlb.lzr.rhtm* ‘Then you shall decamp to the mountain Trgzz and the mountain Trmg, the two mountains at the edge of the Earth. Lift the mountain with both your hands, the mountain above the back of your palms.’ (CAT 1.4 VIII1–6; Parker 1997, 138).

6 R:VIII14–IX1      ‘(...) the one who copulates like a bull (copulates) with wild cattle’: Alternatively, the translation ‘the one who copulates like a bull of the wild cattle’ is also possible. Compare Papyrus Chester Beatty VII, V:16 *jw=f p3y mj p3y rhn(t) jw=f hr ‘mk=st mj ‘mk [...]* ‘He copulates like a ram copulates. He mounts her like [...] mounts’ (Gardiner 1935, II, Pl. 36). — V:IX1  : This word is only attested with this particular spelling in the present papyrus (WB I, 580.5). Massart 1954, 78.15, remarks that it probably belongs together with the words *f3s* and *f3(w)* (WB I, 579.11–12.14), Coptic: **ϙωσε**, **ϙωχ**. See also Gardiner 1911b, 39*.14; Crum 1939, 626–627.

9 R:IX3 : Used here for *h3m* (WB III, 364.14). — R:IX3–4     : ‘As the weather god has hastened’ or alternatively ‘for the weather god they were hastening’. The term *h3h.w* ‘the hastening/fast ones’ is only known in reference to the messengers of Re, who are sent to retrieve ochre from Elephantine in order to dye beer to get Sekhmet drunk (Hornung 1982, 6, 34–35, 39; see also Hornung 1975/6 I, 173, II, 83). They do not seem to be associated in any way to the weather

god/Seth, so the text is probably to be emended to *hʒh{.w}.n.* — R:IX4 : For Onouris, see Junker 1917; Vandier 1957, 269; Schenkel 1982, 573–574.

10–11 R:IX6 *tw=f m šd m pʒy=f* [...] ‘He is a cutt[ing one with his ...]’: The *tw=f* at the beginning can also be the remains of a *tw*-passive voice. The word *šd* should then be translated as ‘sword’ (WB IV, 423). The double use of the preposition *m* seems odd, but a similar sequence is used in *The Instructions of Dua-Kheti*: *wrš-f m šd m jz.w* ‘he spends the day cutting in reed’ (Papyrus Anastasi VII = papyrus BM EA 10222 x+3, 3; tablet Louvre N693 V:31; ostraca BM EA 29550 + ostraca DeM 1546 R:10). Due to the rather fragmentary state of the papyrus, it is not possible to state exactly what is happening.

11 R:IX7 : Other restorations besides *h.t* ‘fire’ are possible: *dndh.t*, *dšr.t*, *tkʒy.t*, *tʒ.yt*, *kʒp.t*, *sd.t*, *shm.t*, etc. The fragmentary state of the manuscript prevents a definite conclusion.

12 R:IX8 : ‘Solid is a throwing [stick] like[wise (?) ...]’ or ‘pierces a throwing [stick] through like[wise]’. As a verb the word *dr* has the meaning ‘to hinder, to put an end to’, or, in the context of spears, ‘to pierce’. Note that it would be difficult to pierce someone with a throwing stick. The adjective verb *drj* ‘to be hard/solid’ (WB V, 599; Faulkner 1962, 232; Osing 1976, 609, remark 604) is possible and more likely.

13 R:IX10 : The phrase ‘to the top/upwards’ is usually written with the prepositions *n-hr.w* (WB III, 143.8) or *r-hr.w* (WB III, 143.2–6). On a stela of Thutmose III, arms are raised (*hr hr.w*) to ward off evil (WB III, 143.7). — *n*: Here used for *m*.

13–15 R:IX10–11: For the rearrangement of *tw* + suffix into suffix + *tw*, see the commentary to line 15 R:VII4 of incantation 5 (above § 5).

14 R:IX11 *khn*: The gap that follows is far too big (approx. 2.2 cm) to contain only the beginning of the article [*p*]_ʒ. The cauldron probably had an adjunct.

15 R:IX11 : Perhaps [*p*]_ʒ *ntr* is to be amended with <*hr.y*> to *pʒ ntr hr.y* ‘the god above’, because his wife Nikkal is mentioned next.

16 R:IX12: Nikkal is the moon god’s wife. See the commentary to line 12 R:V6/V:VIII2–3 of incantation 4 (above § 4).

17 R:IX13–14  ‘the might of the [wea]ther god’: Literally ‘the mighty deeds of the weather god’ (Lesko IV, 91).

19 R:X1–2/V:XV1 ‘Behold! I do not speak to any vessel. Behold, I do speak to the vessels which have received Akhu’: Massart 1954, 79–80.34, refers to papyrus Turin 131.10–11, where vessels are addressed in a similar manner: *mt.w n.w h̄.w(t)-j [n]n wn r'-tn šzp=tn rdw [...]* ‘o vessels of my body, your mouth(s) shall not open so that you can(not) receive the discharge [...]’ (Pleyte/Rossi 1869, II, Pl. 131); similarly papyrus Leiden I 348 R:VII 3–6: *mt.w=k nn wn=tn r'-tn šzp rdw.t n dw.t [...] bš šzp.n=tn m (j)h.t nb dw.t [...]* ‘o my vessels, you shall not open your mouth(s) so that you can(not) receive the discharge of the evil [...] spit out, after you had received any evil [...]’ (Borghouts 1971, Pl. 7–7a, 24). The negation  is used on the recto and  is used on the verso. For the term *mt* ‘vessel, cord, etc.’, see Breasted 1930, 109–113; Jonckheere 1947, 17.9; GdM I 1954, 20–21, 43, 72–74; Lesko I, 251; Nunn 1996, 44; Walker 1996, 236, 270; Westendorf 1999, I, 127.

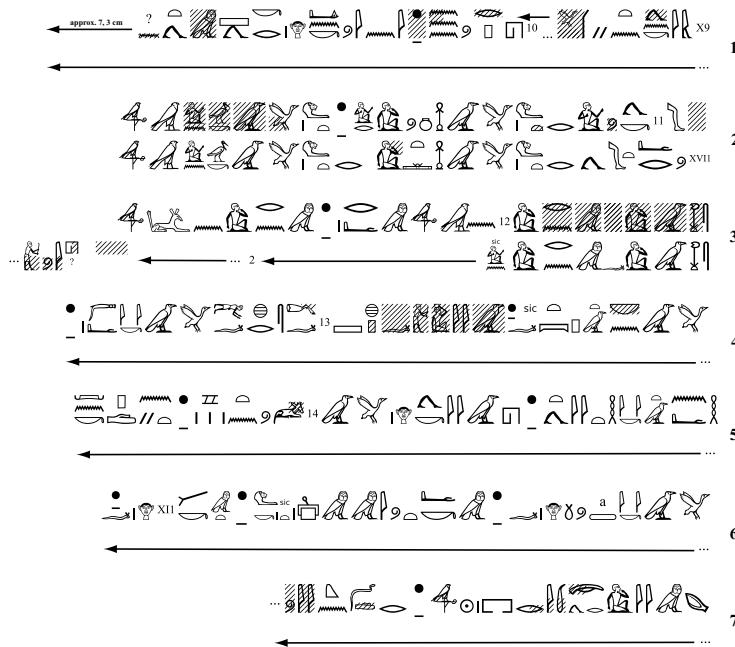
20 R:X2 Massart 1954, 80.37, refers to WB I, 562.8–9, where the term is translated as ‘eine Art zu sitzen oder zu stehen’. Perhaps the word can be connected with *pgs* ‘to unfold, to open up’ (WB I, 562; Lesko I, 184; Meeks II, 144/78.1533), which makes sense because the vessels are being asked to spit out the demon.

21–23 R:X3–7: The DHF follows with slight changes: the sun god Re is mentioned instead of the deities (*ntr.w*). The incantation in R:X6–7 cannot be restored. For a detailed discussion of the DHF, see the commentary to lines 17–20 of incantation 4 (above § 4).

24 R:X8–9: The incantation ends with a rather fragmentary recipe which was to be applied topically.

7. Incantation 7 (R:X9–XI1/V:XVI1–2)

This rather short incantation without a title starts with a sequence of rhetorical questions. The sorcerer identifies himself as the servant of Horus and the weather god strikes the demon with his sword. In the end the evil being dies. Neither Akhu nor Sāmānu are mentioned in this spell but because of the epithet ‘the one who is submerged’ and the short version of the DHF, it is obvious that the incantation is directed against the demon Sāmānu/Akhu.



R:X14a at first glance the sign looks like but it is actually (S130A).

Transliteration

Recto			Verso		
1	X9-10	<i>jy.n=k tny [... p₃ n.ty] h[r]p.w^o jn-jw dj.n=k hr=k r s[m].t [n]</i>		[...]	
2	X10-11	<i>[... w^cr]-k {wj} r-h₃.t [t] p₃ šn.w r-^o h₃.t p₃ b₃k n(j) Hr(w)</i>	XVI1	<i>w^cr(t) <-k> r-h₃.t p₃ šn.t r-h₃.t p₃ b₃k n(j) Hr(w)</i>	
3	X11-12	<i>s[h₃=f m rn] n(j) Hr(w) m-r¹⁻² m rn n(j) Sth⁽²⁾</i>	XVI1-2	<i>s[h₃=f m rn{j} n(j) [...] h₃w [...]</i>	
4	X12-13	<i>p₃ [nb] n(j) t₃ p.t^o [f₃y=f] h[p]š=f s:hr=f p₃y=k mh^o</i>		[...]	
5	X13-14	<i>hn^c t₃y=k ht.yt^o h₃y=k hr p₃ [j]wtn^o n.ty pd.n=k</i>		[...]	
6	X14-XI1	<i>p₃y=k d₃y.w hr=f^o m=k tw jm m-s₃ {h₃.t} <h₃.tj> -k^o mwt=k hr=f_o</i>		[...]	
7	XI1	<i>sdm.y(t) sp[r.t]j r pr R^c(w)^o r-d[d] kn[y(w) Hr.w p₃ s-m-n]</i>		[...]	

Translation

- Where have you come from [...]? [... the one who] is sub[mer]ged? Did you turn your face to go?
- Do you [fle]e from the conjurer, the servant of Horus
- while he calls to mind the name of Horus (and) likewise the name of the weather god,
- the [lord] of heaven? [He shall lift] his *kh[op]esh*. He shall cast down your arm
- and your throat (?). You shall fall upon the [gro]und on which you have spread out
- your cloth. Behold, you are there according to your heart('s wish). You shall die there!
- The gossip re[ach]ed the house of Re (that) [Horus has] conque[red Sāmānu].

Commentary

1 R:X9: The incantation starts abruptly. Perhaps this text was used as a template for amulets (suggestion by F. Hoffmann). — R:X9-10: Massart 1954, 81.1, suggests restoring [*p₃ s-m-n p₃ n.ty*] at the end of the line. Müller 2008, 286.187, points out with good reason that the gap on the papyrus is far too big for this restoration. He proposes restoring another question in the gap, but the lacuna seems too small for one. In one of the incantations of the *Zauber sprüche für Mutter und Kind* (MuK) a question is similarly constructed: *jn-jw jy.n=t zn hrd pn* ‘Did you come to kiss this child?’ (MuK R:II1; Yamazaki 2003, 14, Pl. 31; Erman 1901, 12). Compare BD chapter 29 *jn-jw jy.n=k r jtj h₃.ty=j pn n(j) ‘nh.w* ‘Did you come to take this, my heart of the living?’ (Budge 1910, 126); so too Massart, *ibid.*

2 R:X10-11/V:XVI1 Both spells seem to be corrupt at this point; {wj} is to be emended on the recto and the suffix <-k> has to be added on the verso. It is not possible to say whether the sentence was framed as a question. — R:X11/V:XVI1 : The spellings are different but in both cases the word seems to designate the conjurer. For the different spellings, see WB I IV, 496.7. — R:X11/V:XVI1 : The ‘servant of Horus’ is also mentioned in papyrus Turin 134.1: *j[nk] b₃k Hr.w* ‘I am the servant of Horus’ (Pleyte/Rossi 1869, II, Pl. 134); see also Massart 1954, 81.5.

3 R:X11/V:XVI1 Massart 1954, 81–82.7, suggests translating this verb form in the passive voice since – according to him – *s₃h* cannot

be constructed with the preposition *m*. In Late Egyptian, it would be possible to construct the direct object of *sh3* with *m* (WB IV, 232.13). Here it seems to be used with the meaning ‘to call someone’s name to mind’ (WB IV, 233.13). — R:X12 : For the construction with *m-r'-s*, see Erman 1933, 341; Černý/Groll 1984, 129.

4 R:X12–13 : The word *hypš* with this determinative can have the meaning ‘(fore)arm’ or ‘scimitar’ (WB III, 268–270). The verb *s:hr* can be used with or without weapons (WB IV, 257–258), so it is not possible to determine the exact meaning. — R:X13 : The word *mh* is translated as ‘(fore)arm’ and is often used together with ‘arm, hand’ (WB I, 156–157); see WB II, 120.1. This term is not used in medicinal contexts (GdM I, 51.1). See also Walker 1996, 269.

5 R:X13 : Massart 1954, 82.11, suggests emending this word to *hty.t* ‘throat’ (WB III, 181.4–16), which Müller 2008, 286, follows. The word is only attested here with this particular spelling. Walker 1996, 273, proposes defining the word specifically as the wind-pipe/trachea, as does GdM I, 47, which specifies that the upper part is probably meant. In WB III, 182.7, the word is translated as ‘Schritt o.ä.’. Because the demon later dies, the slitting of the throat is very likely.

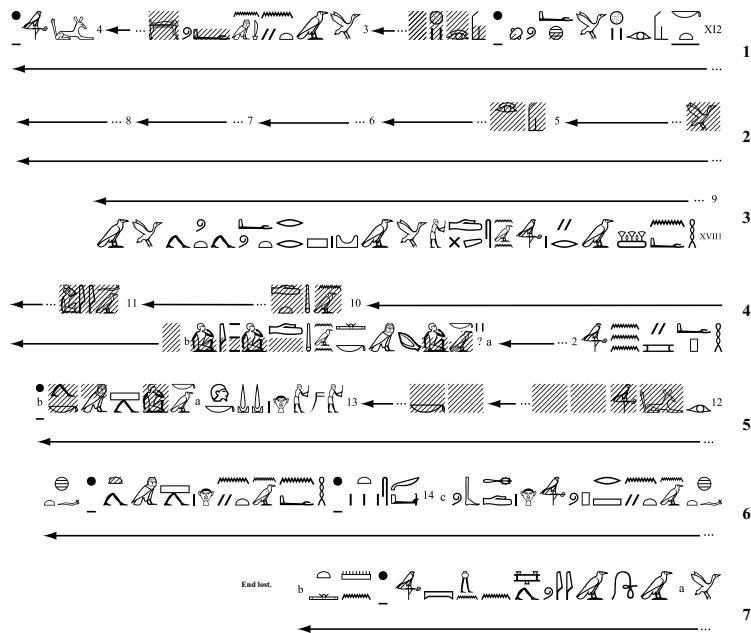
5–6 R:X14 ‘on which you have spread out your cloth’: When and why did the demon spread his cloth out on the ground? This part is odd.

6 R:X14 : The hieratic shows . The sign resembling is actually sign S130a. The reading *dʒ.w* was suggested by Massart 1954, 82.12. For the hieratic spelling, see Devaud 1911, 106–116 and the statements in Janssen 2008, 52. The word *dʒ.w* designates a kind of kilt or skirt which was worn by male and female workers (Janssen 1975, 265–267; Janssen 2008, 52–55); see also Staehelin 1970, 125–133. — R:X14–XI1 : The referent of *hr=f* is not clear. It can be translated as ‘thereupon’ – in the sense of dying upon the cloth (‘You shall die thereupon.’) – or as ‘because of that’ – in the sense of a wish (‘You shall die because of that’).

7 R:XII1: The incantation ends with an abridged version of the DHF; see the commentary to lines 17–20 of incantation 4 (above § 4).

8. Incantation 8 (R:XI2–14/V:XVII)

This short, fragmentary spell evokes Akhu. At the beginning, the demon is told to wake up. Then the weather god is mentioned. The vegetation goddess Shala – she is known as the wife of Baal – is named as bringer of the inundation, probably together with her husband, the weather god. The weather god strikes again and Akhu is directed to those whom Rešep kills and those who are in front of the distant one (?) of Onuris. Large parts of the middle and the end of the incantation are lost.



R:XI13a Gardiner places a verse point; 13b now broken; 13b–c & 14a–b on Pl. 2 fragment 5 papyrus Leiden I 345; V:XVII2a–b lower part of the line is partially broken off.

Transliteration

Recto		Verso
1 XI2-4	<i>k.t srs zp-sn p₃ ḥ.w_— s[rs zp-sn p₃ n.ty hrp.w ...] p₃ n.ty nm[.w ...] Sth^(?)—</i>	[...]
2 XI4-8	[p ₃ ...] srs [zp-sn ...]	[...]
3 XI9	[...]	XVII1
4 XI10-11	[n ₃ <n.j> md(w).t ... f ₃ y ...]	H ^c py [...] k[.s] sdm=k n ₃ n(.j) md[(w).w j ...]
5 XI12-13	<i>jr [Sth^(?) ... k ... hw.t] hr d₃d₃=k^o k₃ š[m=k]^o</i>	[...]
6 XI13-14	<i>ḥft n₃ n.ty Ršpw hr ḥdb(w) st^o ḥn^c n₃ n.ty hr šm[.t]^o ḥft</i>	[...]
7 XI14	<i>p₃ w₃.yw n(.j) Jn-ḥr.t^o mn.t (end lost)</i>	[...]

Translation

- 1 Another: Wake up, wake up, o Akhu! Wa[ke up, wake up, the one who is submerged! ...] the one who sle[eps ...] the weather god,
- 2 [the ...Wake up, wake up (?) ...]
- 3 and Shala, those who break open the mountain to allow the coming of
- 4 the inundation [...] You sh[all] listen to the wo[rd]s [... to lift ...]
- 5 [The weather god] makes [...] strikes (?) at your head. [You] sha[ll go]
- 6 in front of those whom Rešep kills, and those who go in front of
- 7 the distant one (?) of Onuris likewise.

Commentary

1 R:XI2 *k.t*: Here the incantation begins with *k.t* and not with the usual *k.t šn.t*. — [p₃ n.ty hrp.w]: Massart 1954, 83.1, suggests restoring this phrase, which would fit the lacuna. Müller 2008, 287, argues in favour of the restoration [p₃ s-m-n]. The original text in the lacuna on the papyrus cannot be restored.

2 R:XI4 : Perhaps the epithet *p₃ nb n.j t₃ p.t* is to be restored as in R:XI2 (incantation 7, above § 7). — R:XI5 : Massart 1954, 83.4, suggests restoring [t_w r=k], which would be unparalleled in this incantation. The restoration [zp-sn] is more likely.

3 V:VXII1 : Shala is a vegetation goddess who has the epithet 'goddess of mountains'. She is

Baal's wife; see Dhorme/Dessaud 1949, 101; Massart 1954, 83–84.6; Helck 1971, 468–469; Haas 1994, 166–167, 442, 446; Müller 2008, 287.189. Fischer-Elfert 2011, 197–198, suggests with some reservations that this passage could be connected with the Ugaritic double deity *Mt-w-Šr* and refers to CAT 1.23 8–11: *mt.wšr.yt_b.bdh.ḥt.tkl.bdh ḥt.ulmn* 'Mōt and Šarru sit down, in his hand a scepter of barrenness, in his (other) hand a scepter of widowhood' (CAT 1.23 8–11; Parker 1997, 208). As CAT discusses death, sterility and widowhood, it is fairly unlikely that the passage under consideration here refers to *Mt-w-Šr*. This spell deals with the fertile aspects of the inundation rather than the destructive ones. See also the remarks on this deity by Hallo/Younger 1997, 276–277.13.

4 V:XVII1 : The word can refer to the Nile (WB III, 42.11–16), the inundation (WB III, 42.17–43.4), or the god Ḥapi (WB III, 43.5–12); see De Buck 1948, 1–22; cf. Drioton 1955, 165–166; see also Massart 1954, 84.7; Koenig 1992, 241; Müller 2008, 287.190.

5 R:XI13 : Massart 1954, 84.10, suggests that this could be the complex preposition *hr-d₃d₃* (WB V, 531.8). The WB states that the verb *ḥwj* is only used with the prepositions *r* and *hr* (WB III, 46.1–48.15); see also Erman 1933, 327 §611, Černý/Groll 1984, 121.

5 R:XI13 and 6 R:XI14 : According to WB IV 464.17, the combination *šm.t ḥft* means 'to step

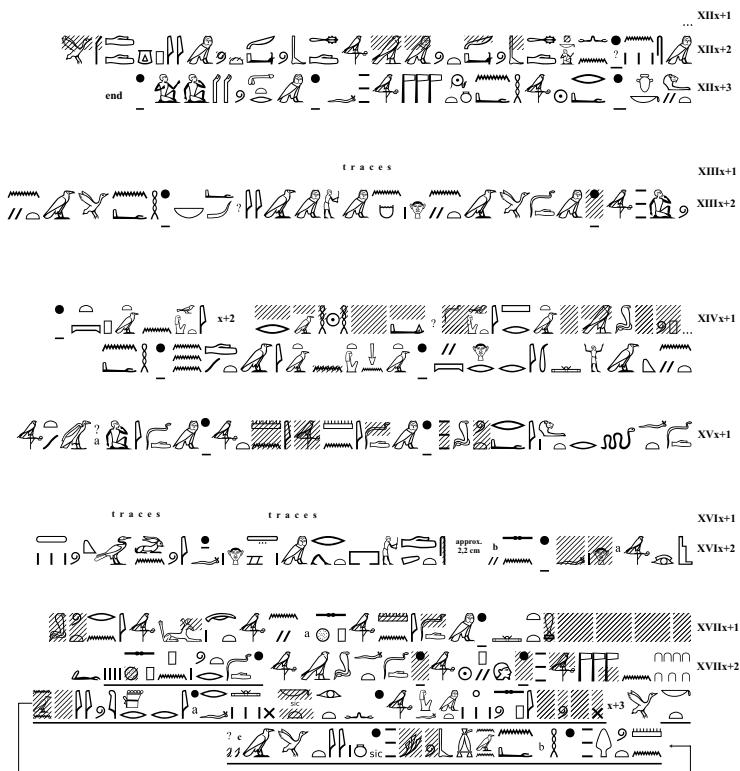
forward (vor jemanden hintreten)'. The connection to the demon in this passage is obscure. It is also unclear who Rešep's victims are and who steps forward to the distant one (?) of Onuris.

6 R:XI13: For Rešep, see the commentary to incantation 4 (above § 4), line 13.

7 R:XI14  'the distant one': The meaning of the word is uncertain. See also the passage in R:XI14 (incantation 6, above § 6, line 9) and Massart 1954, 84.14. For a general commentary on the word, see Quack 1993, 62. For Onuris, see the commentary to line 9 of incantation 6 (above § 6).

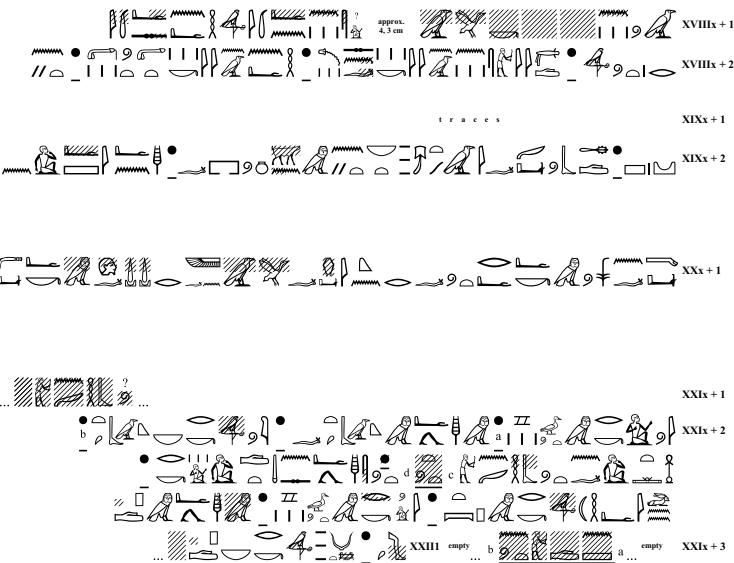
9. Fragments recto (R: XII–XXII1)

The part of the papyrus that follows is very fragmentary. Each column only contains one to three lines from the lower part of the manuscript. It is often very difficult to determine the meaning of these pieces. They could also be directed against the demon Sāmānu/Akhu,⁴⁹ but there is no way to be certain.



R:XII–XXI: Lower part of the column; R:XVx+1a or  or ; R:XVIx+1a or ; x+1b either  or ; R:XVIIx+1a probably ; x+3a perhaps only dots of ink; x+3b–c below R:XVIIx+2.

49 The only fragment which mentions the demon (R:XXII1+x+1–2) is found here, in incantation 9 (see below, § 10).



R:XXIx+2a verse point no longer legible; x+2b -/-; x+2c-d much faded, Gardiner writes ?; x+3a-b much faded.

Transliteration

Recto

1	XIIx+1	[...]
2	XIIx+2	<i>m-sn^{o(?)} nn [j]nk hd[b].w tw [m H]r(.w) hdb.w [tw] m Ypgdd [...]</i>
3	XIIx+3	<i>hʒ.ty=k^o R^c(w) hn^c psd.t-f^o m mtr.w<.w></i>
1	XIIIx+1	[...]
2	XIIIx+2	<i>[...]^o m-<u>dd</u> p₃ n.ty hr n_{hm} m ʒy^c nb^o hn^c p₃ n.ty</i>
1	XIVx+1-2	<i>[...]^o pw [... H]r.w tʒ ʃrj.t [... d ... dj^(?) ...] [n]hh [...] r [tʒ ʃ]rj.t n<.t> tʒ p.t^o</i>
2	XIVx+2	<i>n.ty kʒ.tj r-hr.y^o tʒ sn.t [n]<.t> jʒd.t^o hn^c</i>
1	XVx+1	<i>ddf.t r-hʒ.t {jr^c[.wt]}<j^cr[.wt]>^o m-[d]d Jmn [Jmn].t m-<u>dd</u> J-mt-t</i>
1	XVIx+1	[...]
2	XVIx+2	<i>Wsjr hr=f^o zny [...] (gap) sd.t pr.t m tʒ hr=f^o jw wn ʃk.w</i>
1	XVIIx+1	<i>[... m]-mj.t(j)t^o m-[d]d J[m]n Zpny Sp.t-[S]th Jrn[.wt]</i>
2	XVIIx+2	<i>70 [n(j) n_{tr}.w^o] tp.y-R^c(w)[^o] ddf.t Hr.w^o dd.tw r' pn zp 4 grh</i>
3	XVIIx+2-3	<i>k.t p[ʒ ... w ...] j zp.w mw.t=f^o n jr.t(w) <n>[kt] r=f^{o(?)} jr-dr ʃw.y[...] nʒ n(j)</i>
4	XVIIx+3	<i>mn.wt hn^c nʒ n(j) dbʒ[.w]^o nw-yt-pʒ[...]</i>
1	XVIIIx+1	<i>ʒwn [...] =k^(?) pʒ [...] =s[n ʃntj hn^c ʃz[t(j)]]</i>

2	XVIIIx+2	<i>r.t^o šd(y)=sn nʒy=k zn[f].w^o hn^c nʒy=k mtw.wt^o n.ty</i>
1	XIXx+1	<i>(traces)</i>
2	XIXx+2	<i>dw^o hdb(w)=f jʒw.t nb.t n.ty m-hnw=f^o ՚h^c.n (j)ɛš.n</i>
1	XXx+1	<i>[...].n=f sw m=k rd.tw=f r kŋj=f [pʒ].n=f r [d]ʒ[d]ʒ=f [m]=k mh</i>
1	XXIx+1	<i>(traces) [...] bḥn [...]</i>
2	XXIx+2	<i>jw=j r=k m zʒt.w^o m ՚h^c(.w) m kʒb.t=f^o Šw r=k nb kʒb.t^o</i>
3	XXIx+2	<i>šnt(j).n=f tw bḥn{t}=tw tw^o s:՚h^c.n=z md(w).wt=j r=k^o</i>
4	XXIx+2	<i>wnn J՚h r=k m p.t^o jw=j [r]=k m zʒt.w^o [m] ՚h^c(.w) m p(ʒ)d^o</i>
5	XXIx+3- XXII	<i>(empty) [...] nšd.n.tw [...] (empty) Wp-wʒ.wt r=k nb p(ʒ)d</i>

Translation

- 1^{RXII} [...]
- 2 with them (?). It is not I who killed you, (but) it is [Hor]us who killed [you] with Ypgdd (?) [...]
- 3 your heart. Re and his Ennead are witnesse<s>. (end)
- 1^{RXIII} [...] (traces)
- 2 [...] as says the one who rescues for every ‘valour’ and the one who [...]
- 1^{RXIV} [... Hor]us, the daughter [...] gives (?) [...] eternity [... the daug]hter of the sky
- 2 who is high above, the daughter of dew and [...]
- 1^{RXV} [(as) the] snake [says] in front of the Uraei, (as) Amun (and) Amaunet [sa]y, (as) Imetet says [...]
- 1^{RXVI} [...] (traces)
- 2 Osiris is above it (?). [...] who breaks, who comes forth out of the earth because of it, while there is bread [...]
- 1^{RXVII} [... the same] (as) A[mu]n says, Zepeny, the-lip-of-[Se]th, Irn[ut],
- 2 [the 70 gods], the first one of Re (and) the snake of Horus. This utterance is to be said four times. ending.
- 3 Another: th[e ...] the remedies of his mother. <No>thing was made against him.
As soon as [the] roots
- 4 and the lea[ves] are dried [...]
- 1^{RXVIII} [...] your [...] their [...] A]nat and [A]sta-
- 2 rte, they take away your bloo[d] and your poisons which [...]

1^{R:XIX} [...] (*traces*)

2 [...] mountain (?). He shall kill every animal which is wi[th]in him (?). Then called [...]

1^{R:XX} [...] he [...] him. Behold, he was given into his bosom after he had [flown] up to his [h]ea[d]. [Be]hold, fill [...]

1^{R:XXI} [... cut off (?) ...]

2 [...] (as) I am against you on earth! Do not stand in his breast! Shu is against you, the lord of the breast.

3 After he had exorcised you, you were cut off. She has set up my words against you.

4 (As) Jah is against you in the sky, (as) I am [against] you on earth! Do [not] stand in [his] kne[e]!

5 (*empty*) [...] was torn to pieces (?) [...] (*empty*) Wepwawet is against you, the lord of the kn[ee].

Commentary

R:XII–XXV: Due to the rather fragmentary state of the papyrus and the missing context, it is almost impossible to provide an adequate translation for the lines which have been preserved. Massart 1954, 84–90, cites these lines as §9 and § 10 recto.

1 R:XIIx+1  : Two readings are possible: ‘with them’ or ‘in them’; it is impossible to say which is more suitable. —  and  : Both sentences are cleft sentences; the latter demonstrates a typical Late Egyptian construction. The form of the former is somewhere in between: half Middle Egyptian, half Late Egyptian. In Middle Egyptian, one would expect  as the negation, whereas in Late Egyptian, the subject would be negated with  . Negation with  is a transitional form; see Erman 1933, 380 §751; see also Massart 1954, 85–86.1. —  : The meaning of the word is not certain. It could be a kind of weapon which Horus uses to kill. Alternatively, it could be a toponym for the place where the killing happens. The term looks like a loan word, but in this case one would expect a syllabic writing. See also Massart 1954, 86.2.

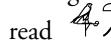
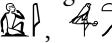
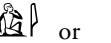
2 R:XIIx+2 *h3.ty=k*: It is not certain how this phrase is connected to the previous line.

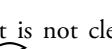
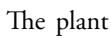
2 R:XIIIx+2  : These could be the remains of a god’s name, see Massart 1954, 86.4. —  : The word is otherwise unattested. Massart 1954, 86.5, refers, on the one hand, to *zj* ‘Kraft o.ä.’ (WB I, 2.12) and, on the other, to Gardiner 1948, 16–18, who discusses words with this spelling. Whatever it is, it does not seem pleasant.

1 R:XIVx+1  : Perhaps the name of the goddess *Jpwy.t* is to be restored (see LGG I, 221; Gardiner 1947, II, 75*), or *Rpw.t* (see LGG IV, 662–663). It is not clear how the goddess relates to Horus in this context.

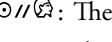
1–2 R:XIVx+1–2 *t3 šrj.t* [...] *d* [...] *dj*^(?) [...] *n|h* [...] *r* [*t3 šrj.t* *n<.t>* *t3 p.t^o* *n.tj* *k3.tj* *r-hr.y^o* *t3 sn.t* *[n]<.t>* *j3d.t^o* ‘the daughter [...] gives (?) [...] eternity [... the daug]hter of the sky who is high above, the daughter of dew’: Fischer-Elfert 2011, 197, suggests that

this passage is an allusion to one of the daughters of Baal. Baal's daughters are Tally, Pidray and Arsay. All of them classify different forms of dew; see Loretz 1990, 161–164; Healy 1995, 473–475. The adjunct 'who is high above' seems to emphasise this, because Tally has the epithet *t/šmm* 'dew of the sky' (DUL 889; Tropper 2008, 130).

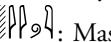
1 R:XVx+1 : [m-*dd*l] should probably be restored in front of *ddf.t*, as it is written in the phrases that follow; so too Massart 1954, 86.10. — : For the different spellings of the word Uraei, see Erman 1909, 102–103; see also Massart 1954, 86–87.12. — : The reading of the bird sign is not certain. It could also be read ,  or . None of these readings helps to identify this goddess.

1 R:XVIx+2 : or . It is not clear what the suffix *-f* refers to. —  and : Both participles have a *t*-ending, so the antecedent has to be feminine.

1 R:XVIIx+1 : This god is otherwise unattested. Drioton 1955, 163, suggests that it could be a goddess of trees; see also Massart 1954, 87.17; LGG VI, 268. It is possible that this god's name is another shortened version of the goddess *Spr.tw-n-s-spj-n=s-ts* (a wife of Horus), because it comes before the name of the goddess *Sp.t-Sth*, who is probably a wife of Horus too. For the wives of Horus, see Borghouts 1971, 149–151.358; Massart 1954, 57.51. — : The 'lip-of-[Se]th' is also attested in Papyrus Chester Beatty VII V:VI3 (Gardiner 1935, II, Pl. 37; LGG VI, 268). She could also be a wife of Horus; see Borghouts 1971, 150.358. — : Massart 1954, 87.19, suggests connecting this goddess with Renenutet. LGG IV, 686–689, lists this passage as an attestation for this deity.

2 R:XVIIx+2 : For the 70 deities, see LGG IV, 555; Chassinat 1892, 192–195, 197–199, Pl. XXIVb; Chassinat 1930, 17; Chassinat 1934, 5–11, Pl. LXXXVIII; Drioton 1938, 109–110, 110.1–3; Massart 1954, 87.19a. For this number of gods in Ugaritic myths, see Smith/Pitard 2009, 48, 628–630. — : The 'first one of Re' could be Shu; see LGG VII, 390; see also Massart 1954, 87.20; Massart 1957, 174. Compare also the commentary to line 4 of incantation 6 (above § 6).

2–3 R:XVIIx+2–3 *k.t p3*: After the instruction to utter the spell four times, another incantation begins (*k.t*) with a definite article (?). A rubrum starts abruptly in the next line. As Massart 1954, 87.21, has already suggested, this rubrum could be part of the previous text on the papyrus. The structure of this recipe differs from that of the other recipes in the papyrus, but the handwriting seems to be the same. The line is also essentially longer than the other lines (approx. 22.6 cm; on average); see the introduction (I.3). The whole remedy is rather strange.

3 R:XVIIx+3 : This should perhaps be read *<n>kt*. — : Massart 1954, 87.25, suggests connecting the word with 'to be empty, to be devoid of' (WB IV, 427.14). The meaning 'to dry, to be dry' (WB IV, 429; GdM VII.2, 841) seems to fit better in this context.

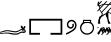
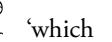
3–4 R:XVIIx+3 *n3 n(.j) mn.wt° hn° n3 n(.j) db3[.w]*: The plant whose roots and leaves are to be used is not specified.

4 R:XVIIx+4 : The meaning of the last word is not clear. It could be a kind of drug (?).

1 R:XVIIIx+1  : The beginning of the line cannot be reconstructed. The sign  should probably be interpreted as a suffix pronoun for the second person masculine. It is followed by *p3*. — : The verb has not been preserved.

1–2 [‘]ntj hn° [‘]z[t]r.t: For Anat, see the commentary to line 7 of incantation 2 (above § 2). For Astarte, see Mercer 1949, 218–220; Stadelmann 1967, 96–110; Helck 1971, 456–458; Cornelius 1994, 73–75; Cornelius 2004, 4, 21–22; Tazawa 2009, 7–8, 83–95, 120–121, 128–129, 133–135, 163–165.

2 R:XVIIIx+2    'your bloo[d] and your poisons': The referent of the second person masculine singular is not clear. Massart 1954, 88.30, thinks that this passage refers to the disease's blood and poisons, which are under attack. This is highly likely. The blood is constructed in the plural, which is not uncommon in medicinal texts; see WB III, 459.2–3.

1 R:XIXx+1   'which is wi[th]in him': The resumptive pronoun is odd. One would expect it to refer to the animals, but they are in the plural and

therefore would need the suffix prounoun *=sn* or *=w*. Perhaps it refers to the person who will kill the animals. The passage is strange.

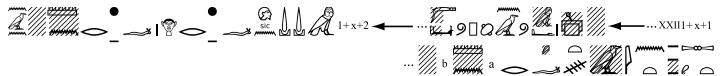
1 R:XXx+1 9 : Massart 1954, 88.32, suggests restoring the verb *tʒj* 'to take' (WB V, 364.1–347.20), but the determinatives which have been preserved provide opportunities for other reconstructions. It is difficult to determine the correct solution without the context.

1–5 R:XXX+1–XXII1: The fragments which follow contain parts of a deification of body parts (*Gliedervergottung*) where different limbs are identified with various gods based on similarities in sound, depiction, function etc.; see Massart 1959, 227–246.

5 R:XXIx+3 : The manuscript is blank before and after this phrase. These probably are the remains of the previous text. — R:XXII1 : A small sign or group of signs appears next to 1, as in R:XXIx+2.

10. Incantation 9 (R:XXII1+x+1-2)

Only two lines of this rather fragmentary incantation have been preserved. The demon wanders down the body, starting at the head.



R:XXII1+x+2a-b reading uncertain.

Transliteration

Recto		
1	XXII1+x+1-2	[... <i>p</i> ₃ <i>s</i> ₃ - <i>m</i>] <i>w</i> - <i>n</i> ₃ <i>p</i> _w <i>m</i> [<i>h</i> ...] <i>m</i> <i>d</i> ₃ <i>d</i> ₃ { <i>n</i> }- <i>f</i> ^o <i>r</i> <i>h</i> _r - <i>f</i> ^o <i>r</i> -[<i>mn</i> - <i>m</i>] <i>n</i> ₃ <i>n</i> (. <i>j</i>)
2	XXII1+x+2	<i>l</i> (<i>z</i>). _z [<i>w</i>] _t <i>n</i> .(<i>w</i>) _t <i>j</i> [<i>z</i>]. _t ₌ <i>f</i> <i>r</i> -[<i>mn</i> - <i>m</i> ...]

Translation

- 1 [... it is Sām]ānu who seiz[es ...] from his head, over his face [to] the
 2 vertebrae of his ba[ckbo]ne, t[o ...]

Commentary

1-2 R:XXII1+x+1-2: The incantation is extensively destroyed. Massart 1954, 91, cites this spell as §11 recto.

2 R:XXII1+x+2: There is enough space to restore *r-mn-[m]* (WB II, 64.3-5). The complex preposition *r-mn-r'-c* may also have been used as an alternative (WB II, 394.8) in the second line.

11. Fragments recto (R: XXIIIx+1–XXV1+x+2)

The part of the papyrus that follows is very fragmentary. Each column only contains one to three lines from the lower part of the manuscript. It is often very difficult to determine the meaning of these pieces. They could be directed against the demon Sāmānu/Akhu,⁵⁰ but in their present state there is no way to be certain.



R:XXIV1a–b much darkened and faded; 3+x+2a–b much darkened; R:XXV1+x+1a–b much darkened.

Transliteration

Recto		
1	XXIIIx+1	[...] <i>y=k</i> [j...]
2	XXIIIx+2–3	[...] <i>mj</i> [...] <i>m-[d]d</i> <i>K[d]š.t</i> <i>mj pr</i> [m]n
3	XXIIIx+3	[ms].n [mn<.t> m]-dd <i>Hw-mc-</i> <i>r'-[k</i> ... <i>m-d]d sj3</i> <i>pr m t3 Rc(w)</i>
4	XXIV1–3	[...] <i>m-dd</i> <i>Nw.t</i> <i>mj p[r m^(?) ...]</i>
5	XXIV3+x+1–2	[...] <i>pr.t šn</i> [j ...]
1	XXV1–x+2	(traces) [...] <i>mn ms.n mn.t</i> [...] <i>jr.w m</i> [<i>jh.t w^c.t^(?)</i>]
2	XXV1+x+2	[...] <i>gs(w).hr=k</i> [s]w [m ... r ... w.w ...] <i>z[m]c r hrw</i> 4

Translation

- 1^{R:XXIII} [...] your (?) ...]
 2 [...] Come, [come forth ...] (as) Qedshet (?) [sa]ys. [Co]me, come forth [of] NN,
 3 [whom NN has born, (as)] *Hmr[k]* (?) says. [...] Come, come forth (as) Sia [sa]ys,
 who came forth out of the land of Re [...]
 4 [(as)] Nut [says]. Come, co[me forth of ...]
 5 [...] pine nuts (?) [...]

1^{R:XXV} [...] NN whom NN has born ...) is to be made into [one mass (?) ...]

2 [...] then [you ano]int [h]im with [...] on four days.

50 The only fragment which names the demon (R:XXII1+x+1–2) is found here, in incantation 9 (see above, § 10).

Commentary

1–3 R:XXIIIx+1–3: According to Gardiner (Massart 1954, 27), there is a space of about 3 centimeters between the two fragments. That the gap is in fact roughly 3 cm in length cannot be stated with certainty, because the sequence of phrases used in this incantation has not been completely preserved. The two fragments have a total length of 15.2 cm, which with 3 additional centimeters would give a total length of roughly 18 centimeters. The average length of the columns in the papyrus is 16 cm.

1 R:XXIIIx+1 : These are perhaps the remains of a second person masculine singular possessive article; so too Massart 1954, 91.3.

2 R:XXIIIx+2 : The reading of this word is not entirely certain. For Qedšet, see Stadelmann 1967, 110–123; Helck 1971, 463–466; Tazawa 2009, 8, 96–101, 121–123, 129, 135–136, 163–165.

3 R:XXIIIx+3 : This word should perhaps be amended to *hmr[k]*, as in R:III9/V:VI4. There it is definitely used to specify a mountain. Here it seems to be a deity. For the word, see the commentary to line 9 of incantation 3 (above, § 3). Müller 2008, 287, suggests deriving the word from the Semitic ‘ass’ (*hmr*), but has some reservations. — : For this god, see Gardiner 1916a, 43–54, 83–95.

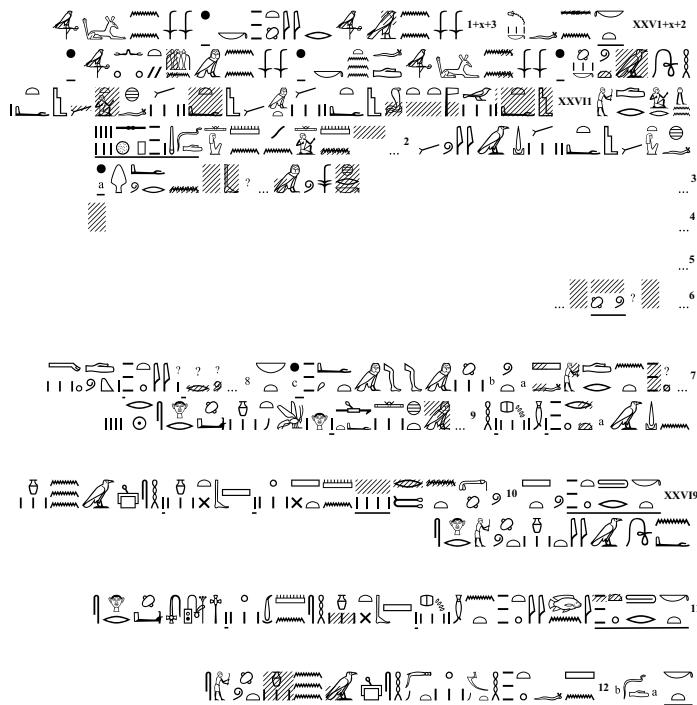
5 R:XXIV3+ x+2 : It is not possible to state whether the pine nuts (?) belonged to the recipe of the incantation or something else. The drug *pr.t-šn* is identified with different substances, among them pine nuts (Ebbell 1937, 132; so too Charpentier 1981, 296–297; Germer 1985, 9; Nunn 1996, 154; Müller 2008, 280.151), the small fruits of conifers in general (Keimer 1984, II, 23), or the blossoms of the needle bush (*Vachellia farnesiana*; Loret 1975, 85–86). Loret *ibid.* admits, however, that the latter is native to America. According to Müller 2008, 280.151, *pr.t-šn* could also be a misspelling for *šnj-tz* ‘seeds of fenugreek’. A definite identification is not possible. Pine nuts (?) were used internally and topically in chewing remedies, suppositories, enemas, ointments, and bandages for gastro-intestinal problems, to treat skin diseases, as a hair restorer and, probably due to their pleasant scent, in incense materials. There is no specific focus for their application (GdM VI, 200–202; Germer 1979, 268–271; Germer 2008, 69–71). Pine kernels are not known to have any pharmaceutical effects (Hoppe 1958, 696; Schneider 1974, V.3, 78; Germer 2008, 69–71).

1 R:XXV1+x+2 : The remains of the word can be connected to a variety of substances: *mnj* ‘unidentified substance (med.)’ (WB II, 76.13), *h3nn* ‘part of the fruit of the doum palm’ (WB III, 231.18), *hntj* ‘ochre/pigment’ (WB III, 301), *sk.j* ‘flour’ (WB IV, 314.15–16), *ksn.tj* ‘a mineral (med.)’ (WB V 71.5), *gnn* ‘an edible plant (legume?)’ (WB V 170.7), *gnn* ‘legume (bean)’ (WB V, 176.6–7), *thtj* ‘copper, bronze (?)’ (WB V, 396.11), *dh.wj* ‘(officinal use)’ (WB V, 480.10) or *dhtj* ‘lead’ (WB V, 606.4–6). — : This is probably to be restored to *[jh.t w<.t]*.

2 R:XXV1+x+2 : The substance with which the patient was to be anointed cannot be reconstructed. Whatever it was, it was constructed with an indirect genitive. Massart 1954, 92–93.6, suggests restoring *ššm* as a *nomen rectum* and refers to Papyrus Hearst III10: *h< n.w ššm< y* ‘Abfälle (?) von dem Getränk *šmy*’ (Wreszinski 1912, 9, 74–75). The traces before *š* do not match *šš*.

12. Conjunction (?) 1 and remedies 1–4 (R:XXV1+x+2–XXVI12)

The conjunction (?) is directed against the *s.t.-c* of any god, deceased person, or opponent and the remedies are directed against swelling of the feet or any other limb. The papyrus is fragmentary in the middle of column R:XXVI, so it is not certain what came after the conjunction – perhaps another one. All the motifs used in this part of the papyrus are genuinely Egyptian.



R:XXVI13a verse point no longer legible; 7a–b this part of the papyrus does not exist anymore, the beginning and the ending of the previous and the following groups are missing too; 7c verse point almost illegible; 11a–b deleted.

Transliteration

	Recto
1	XXV1+x+2-3 <u>k.t</u> [z]nf.w=k nn [H]r(.w) ry.t=k° nn Sth
2	hw[ʒ].(ʒ).[t]=k° n[n] Sth fd.t=k° nn M[hn]t.y-jr.tj°
3	XXV1+x+3-XXVI1 jn.n-j r dr [s.t- ^c] n[<u>r</u>].t s.t- ^c mwt s.[t- ^c] h[<u>t</u>].(j) s.t- ^c
4	XXVI1-2 h[<u>t</u>].(j)< t> s.t- ^c dʒ.yw [...] m[n] ms.n mn<.t> dd md(w).w zp 7
5	XXVI3 [...] .hr=k] sw m [...] b ^(?) ... n.(j)] ՚r.w°
6	XXVI4 [...]
7	XXVI5 (gap)
8	XXVI6 [...] w[t.w ^(?) ...]

1	XXVI7–8	[... <i>phr.t</i>] <i>n.t dr</i> [ʃf.wt] <i>m rd.wj m ɔ.wt</i> nb.(w)t [... <i>wr</i> y.t <u>l</u> <i>dk.w</i>
2	XXVI8–9	<i>n.(j) dɔr.t</i> <u>l</u> <i>bnr</i> <u>l</u> <i>h[smn^(?) ... jr.w m]</i> (j)h.wt <i>wɔ.t</i> <u>l</u> <i>hr bj.t wt(w)</i> <i>hr-s r hrw 4</i>
1	XXVI9–10	<u>k.t phr.t</u> <i>w<z>š.t(w)</i> [n.]t [r](m)t <u>l</u> <i>mnš.t</i> <u>l</u> <i>šb.t</i> <u>l</u> <i>hs3</i>
2	XXVI10	<i>n.(j) ɔwɔ.yt wt(w)</i> <i>hr-s</i>
1	XXVI11	<u>k.t phr.t jny.t</u> <i>n.t bnr</i> <u>l</u> <i>šb.t <l> hsmn</i> <u>l</u> <i>nd(w)</i> <i>s:nɔɔ ps(w)</i> <i>wt(w)</i> <i>hr-s</i>
1	XXVI11–12	<u>k.t {dd}</u> <i>šnf.t hmɔ.t mh.t hs3</i> <i>wt(w)=s</i>

Translation

- 1^{XXVI} Another: This is your [bl]ood, [H]orus! This is your pus, Seth!
 2 This is your put[refac]tion, Seth! Th[is] is your sweat, Me[khen]ti-irti,
 3^{XXVI} which I have brought so as to remove the [effect] of a god[dess], the effect of a
 dead person, the ef[fect] of a male enemy, the effect
 4 of a female enemy, the effect of an opponent [...] N[N] whom NN has born.
Words to be said seven times.
 5 [... then you ...] him with [...] of the *ɔrw*-tree.
 6 [...]
 7 (gap)
 8 [... to be band[aged with it (?) ...]

- 1^{XXVI} [... Remedy (?)] to remove a [swe]lling on both the feet (and) any other limb [...] l, flour
 2 of ca[ro]b l, dates l, na[tron] (?) ... to be made in]to a mass with honey, to be
 bandaged with it for four days.

- 1^{XXVI} Another remedy: exc<re>ment [o]f [hu]man beings l, (red) ochre (?) l, mash l,
 mucus
 2 of fermented substance (?), to be bandaged with it.
 1 Another remedy: seed of dates l, mash <u>, natron l, to be finely ground, to be
 heated, to be bandaged with it.
 1 Another: {to say} a plant product, northern salt, mucus, to be bandaged with it.

Commentary

1–8 R:XXV1+x+2–XXVI2: The conjuration only starts with *k.t*, so it is not clear what it is directed against. The verse points seem to be randomly placed and do not reflect the structure of the spell. Massart 1954, 92–94, cites this part of the manuscript as §12 recto.

1 R:XXV1+x+2 : The blood is in the plural, which is not uncommon in medicinal texts; see GdM VII.2, 762–765. — R:XXV1+x+3 : For *ry.t*, see WB II, 399.13–14; GdM VII.1, 521; Nunn 1996, 224.

1–2 R:XXV1+x+3 : Amazingly, the god is named twice in succession. It is quite certain that neither of these mentions designates Baal due to the typical Egyptian themes and structure of the text.

2 R:XXV1+x+3 : For *hw3(s).t*, see WB III, 51.2; GdM VII.2, 589. — : For Mekhenti-irti, see Junker 1942; Griffith 1958, 192–193; Brunner-Traut 1965, 155–156; Chassinat 1966, 315–333; Brunner-Traut 1975, 926–930; Müller 2008, 291.208.

3–4 R:XXVI1–2: The sequence which follows seems to be abridged. The only pair is *hft.j* and *hft.j <t>*, otherwise one of the forms is missing; see also remarks by Massart 1954, 93.12–13; Müller 2008, 291. For this sequence, see GdM VII.2, 701–703. For  more generally, see WB I, 157.4–5; Gardiner 1912, 261.14; Polotsky 1929, 39–40; Ritner 1993, 56–57.

5 R:XXVI3: The broken instruction in the recipe could also be part of a remedy. — : The part of the tree which is to be used has not been preserved. Massart 1954, 93–94.17, suggests restoring *gzb.t* ‘leaf’, but the nisbe which follows is masculine and not feminine, as one would expect in that case. The *r.w* tree is a holy drug. It has yet to be identified. The tree – particularly its leaves and sawdust – was used internally and topically. It was used almost exclusively to treat ailments caused by magic; see Jéquier 1922, 212–213; Keimer 1924, I, 69; GdM VI, 105–107; Germer 1979, 259–260; Charpentier 1981, 170–171; Germer 2008, 45–46.

8 R:XXVI6 : This has probably to be amended to *w[t.w]* ‘to be band[aged]’, but it can also be *w[t]* ‘bandage’ (WB I, 379.6).

1 R:XXVI7: Massart 1954, 94–95, cites these remedies as §13. — : The signs which have been preserved and the feminine nisbe that follows make the restoration *[phr.t]* very likely, as does the fact that the remedies which follow start with *k.t phr.t*. — : Massart 1954, 94.2, refers to papyrus Berlin 3038 R:XI1–5 (*phr.t n.t dr šf.w(t)t m rd.wj*; Wreszinski 1909, 24–25, 79–80

Nos. 125–135; GdM IV.1, 76–77, IV.2, 76, V, 131–132), which contains a series of 11 recipes for swelling of the feet; and Papyrus Hearst IX6–8 (*k.t phr.t n.t dr šf.wt m ḥ.wt nb.(w)t*; Wreszinski 1912, 30, 99 Nos. 127–128; GdM IV.1, 230, IV.2, 181, V, 399) and XV15–XVI1 (*k.t phr.t n.t dr šf.wt m ḥ.wt nb.(w)t n.(w) z*; Wreszinski 1912, 55, 128–129 Nos. 235–236; GdM IV.1, 230, IV.2, 181, V, 400–401). The ingredients used are the same to a certain extent, but none of the remedies are identical. — *[phr.t] n.t dr* ‘remedy (?)’ to remove: The literal translation would be ‘remedy of removal’. — : The remains of some drug. Massart 1954, 95.4, does not provide any suggestions for a restoration. GdM IV.1, 77, reservedly suggests restoring *rj.t* ‘dye’ or, more generally, the remains of some drug (GdM IV.2, 76). Westendorf 1999, I, 67.89, also prefers restoring *rj.t*. The signs which have been preserved are nearly illegible and not clear. Besides *ry.t* ‘dye, ink’ (WB II, 399.9–12), potential identifications could be *jwr.yt* ‘beans’ (WB I, 56.14–15), *mrr.yt* ‘lumps (of incense)’ (WB II, 100.14), or *ntr.yt* ‘[a substance related to natron (med.)]’ (WB II, 366.14). If the reading of the traces of the signs is correct, then only the restoration *jwr.yt* ‘beans’ is possible.

1–2 R:XXVI7–8   ‘flour of ca[ro]b’: For this drug, see the commentary to lines 22–23 of incantation 2 (above § 2).

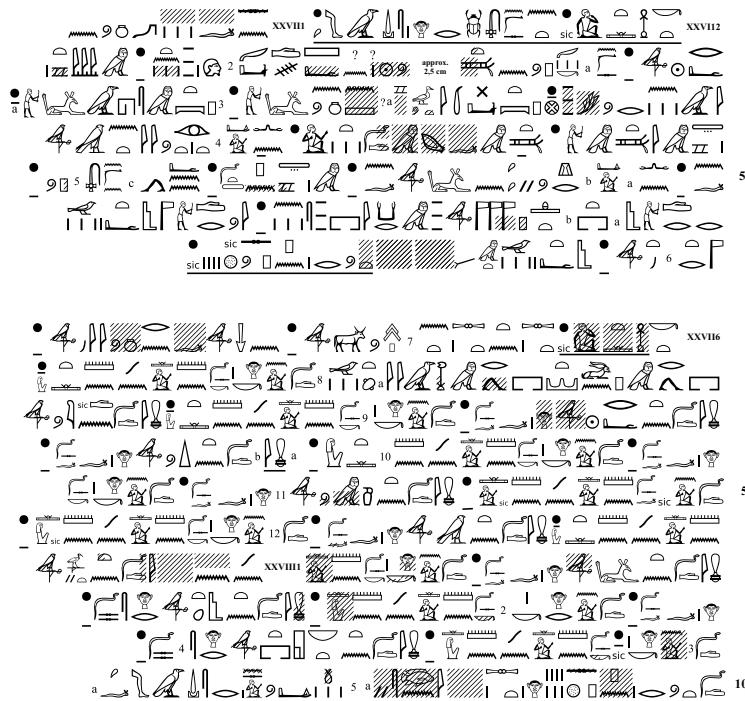
2 R:XXVI8 *bnr* ‘date’: Dates and their ingredients are mostly used in remedies that are taken orally, but they occasionally appear in ointments. Dates in therapeutical treatments have no specific common indication and were probably used as a carrier substance or base for other drugs (GdM VI, 172–173, 177–178; Germer 1979, 154, 162; Manniche 1989, 133–134; Germer 2002, 84–85; Germer 2008, 59–60, 64). Dates consist of 60–80% of carbohydrates, and the fruit of the date tree (*Phoenix dactylifera* L.) contains proteins and coumarin (Täckholm/Drar 1950, II, 186; Hoppe 1958, 663; Draby/Ghalioungui/Grivetti 1977, 724, 729–730; Germer 1979, 163–164; Germer 1985, 232–233; Germer 2002, 85; Germer 2008, 314–315; Hiller/Melzig 2010, 443–444). It also contains tannins, which are astringent (Kolta 2001, 46). Due to the high level of sugar, dates are hygroscopic and their effect

on wounds should be similar to that of honey (Guter 2001, 226, who mentions the hygroscopic effect only in reference to contraceptives). In ancient times, dates were used to cleanse wounds, among other things (Schneider 1974, V.3, 53; Alpin 1980, 42–43; Boulos 1983, 140; Moursi 1992, 241). — R:XXVI8–9 : This sign is perhaps to be restored to *h[zmn]* ‘natron’. Massart 1954, 95.6, alternatively suggests amending *hsz* ‘mucus’, *hsz n(j) wȝ.yt* ‘mucus of fermented substance’ or *hmȝ.t mh.t* ‘northern salt’. Northern salt is also suggested by GdM IV.2, 76. For natron, see the commentary to lines 22–23 of incantation 2 (above § 2); for the other drugs, see the remedies below. — R:XXVI9 : This phrase is probably to be amended to *[jr.w m] (j)h.wt wȝ.t* ‘[to be made] into one mass’. GdM IV.1, 77, IV.2, 76, comments that the stroke after *wȝ.t* is red; it was probably added later. The group does not seem to be dense, so the scribe perhaps confused it with the quantities. — *bj.t* ‘honey’: For honey, see the commentary to lines 22–23 of incantation 2 (above § 2).

1 R:XXVI9–10               <img alt="Egyptian hieroglyph for excrement" data-bbox="15500 450 15550

13. Conjurations 2 and 3 (R:XXVI12–XXVIII5)

These two incantations are directed against inflammations of the leg (?). The term used for leg (*sdj*) is only attested in the present manuscript. The topics used in the spells are genuinely Egyptian and include typically magical elements, such as threatening the gods (*Götterbedrohung*) and various analogies. Both incantations end with a recitation, and the latter adds instructions for making an amulet.



R:XXVII1a \curvearrowleft under the line; 2a no verse point; 3a no verse point; 4a-b later added above the line; 4c read \curvearrowleft ; 5a-b read \curvearrowleft ; 7a perhaps \curvearrowleft ; 10a-b added later above the line; R:XXVIII4a approx. 6 cm from the end of the line to the end of the papyrus; 5a approx. 11 cm from the end of the line to the end of the papyrus; the last part of the papyrus is blank.

Transliteration

		Recto
1	XXVI12–XXVII1	<i>k.t šn.t° n.t nz hpr hr sdʒ° znf.w<=k> nw n(j)</i>
2	XXVII1–2	<i>R(w)° nz<p>.w=k pw n(j) T[m ... m hr]w š[‘]d(.w) tp.w=t[n]° m sh.t</i>
3	XXVII2–3	<i>jʒ(n)r[.w]° p.t ktkt.tj zʒ[t]° [nš]n.w.w° p.t m shʒ°</i>
4	XXVII3–4	<i>tʒ m jtm(.w)° tm[=f sdm(.w)] [d]d.wt=j° nn dj=j jr.t twy n.t Hr(.w)</i>
5	XXVII4–5	<i>n=j° nn dj=j hr.wy n(j) Sth n=j° m tʒ p[n] d.t° nn ns{n}w pw°</i>
6	XXVII5	<i>r dr {s.t}<s.t-‘>° ht[p] ntr.w m kʒr(j).w=sn° jw dr(.w) s.t-‘</i>
7	XXVII5–6	<i>ntr ntr.t s.t-‘ mwt [mwt.t hmw.t-r'] [dd.t]w r' pn zp(w) 4°</i>
1	XXVII6–7	<i>k.t [šn.t]° tz.t m tz.t n.t Hp(w)° n sn[=f] R[nw]y°</i>
2	XXVII7–8	<i>pr m Pwn.t pr m hʒ.(y)t° dd.n=j hr=k dz=k mn ms.n mn.t°</i>
3	XXVII8–9	<i>mj dd.t.n R(w) [hr]=f dz=f° dd.n=j hr=k dz=k mn ms.n mn.t° mj dd.{d}<t>.n Šw</i>
4	XXVII9–10	<i>hr=f dz=f° dd.n=j hr=k dz=k mn ms.n mn.t° mj dd.t.n Spd.w hr=f dz=f°</i>
5	XXVII10–11	<i>dd.n=j <hr=k> dz{=f} <=k> mn ms.n mn<.t>° mj dd.t.n Hn[m.w] hr=f dz=f° dd.n=j hr=k dz=k</i>
6	XXVII11–12	<i>mn ms.n mn.t° mj dd.t.n Hr(.w) hr=f dz[=f]° dd.n=j hr=k dz=k mn ms.n mn<.t>°</i>
7	XXVII12–XXVII11	<i>mj dd.t.n Sth hr=f dz=f° dd.n=j [h]r[=k] dz=k mn ms.n [m]n[.t] [m]j [d]d[.t].n Dhw.tj</i>
8	XXVII1–2	<i>hr=f dz=f° dd.n=j hr=k dz[=k] mn ms.n mn<.t>° [m]j dd.t.n zs.t hr=s dz=z°</i>
9	XXVII2–4	<i>dd[.n=j] hr=k° dz=k mn ms.n mn<.t>° mj dd.t.n Nb.t-hw.t hr=s dz=z°</i>
10	XXVII4–5	<i>dd.tw r' [pn] zp 7 hr tz.t [...] j[ns.y] dj.w n z r sdʒ=f</i>

Translation

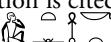
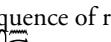
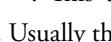
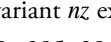
- 1^{XXVI/II} Another incantation of an inflammation occurring on his leg (?); This <your> [blo]od belongs to
- 2^{XXVII} Re. These, your woun<d>s belong to At[um on the da]y of c[ut]ting off yo[ur] heads in the fiel[d]
- 3 of r[eeds]. The sky is quivering (and) the [earth is rag]ing. The sky is in confusion (and)
- 4 the earth in breathlessness! [Does he] not [listen to that which I am [say]ing, (neither) will I give (back) to him this eye
- 5 of Horus (nor) will I give (back) to him these testicles of Seth in th[is] land eternally! It is a warding off of the inflammation
- 6 to remove the {place} <effect>. May the gods res[t] in their shrines while the effects of

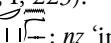
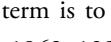
7 a god (and) a goddess, the effects of a dead man (and) [dead woman (?)] are removed. This spell is to be [said] four times.

1^{XXVII} Another [incantation]: This knot is the knot of Apis for [his] brother Ren[uy],
2 who came forth from Punt, who came (healthy) [forth] from the [il]lness! I have
spoken for your benefit, NN whom NN has born,
3 as that which Re has spoken for his (own) benefit. I have spoken for your benefit,
NN whom NN has born, as that which Shu has spoken
4 for his (own) benefit. I have spoken for your benefit, NN whom NN has born, as
that which Sopdu has spoken for his (own) benefit.
5 I have spoken <for> his' benefit, NN whom NN has born, as that which Khn[um]
has spoken for his (own) benefit. I have spoken for your benefit,
6 NN whom NN has born, as that which Horus has spoken for hi[s] (own) benefit.
I have spoken for your benefit, NN whom NN has born,
7^{XXVIII} as that which Seth has spoken for his (own) benefit. I have spoken for [your]
benefit, NN [whom NN] has born, [as that which] Thoth [has sp]oken
8 for his (own) benefit. I have spoken for your bene[fit], NN whom NN has born,
[as] that which Isis has spoken for her (own) benefit.
9 [I have] spoken for your bene[fit], NN whom NN has born, as that which
Nephthys has spoken for her (own) benefit.
10 [This] spell is to be said seven [ti]mes over the knot [of *jnsy*-cloth] to be given to
the man to his leg (?).

Commentary

1–7: This incantation is cited by Massart 1954, 95–97, as §14.

1 R:XXVI12 : The introduction of this incantation has to be a scribal error because a sequence of remedies (*phr.t*) is listed with no other spells; so too Massart 1954, 96.1. — : This term is mentioned twice in the text; it appears again in R:XXVII4 as . Usually the word *nzr* ‘fire, flame’ (WB II, 335.13–18) would be used. The abbreviated variant *nz* existed since the Old Kingdom. For *nzr/nz* as inflammation, see Breasted 1930, 385–386, 387, 388; Cannuyer 1990, 109; Nunn 1996, 223. — : This term is only attested in the present manuscript. Massart 1954, 97.2, remarks that WB IV, 379.16 brings up the possibility that this word could be connected with *sd(3)h* ‘lower leg, shin’ (WB IV, 394.1–4). Müller 2008, 292, also seems to assume *sdh*. The word *sd3* literally means ‘the walking one (*der Geher*)’ (GdM VII.2, 830; Westendorf 1999, I, 223).

2 R:XXVII1 : *nz* ‘injury’ (WB II, 321.4). The scribe has probably omitted the *p* sign due to the demonstrative pronoun *pw* which follows, or to confusion with *nz[r]* above (?), so the term is to be amended to *nz<p>.w* ‘wounds’ (WB II, 319.9; Kees 1925, 9; Faulkner 1962, 139; Van der Molen 2000, 247). — : The context does not make clear whose heads are cut off; so too Massart 1954, 97.6.

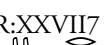
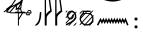
2–3 R:XXVII2 : For the field of reeds, see Weill 1936; Bayoumi 1940, 1–12, 14–16, 35–45, 70–93; Leclant 1975, 1156–1160. This spelling of the word is common in the New Kingdom (WB I, 32).

3 R:XXVII2 : This abbreviated writing is not easy to interpret. Massart 1954, 97.9, suggests reading *sd.tj* ‘is damaged’ (WB IV, 373.8–375.7) or *hd.tj* ‘is broken’ (WB III, 212–213). He admits that neither of the words exists in this abbreviated variant. Alternatively, *zsw* (WB III, 427.1–4; Lesko III, 8; Černý/Gardiner 1957, I, LXXXVIII5) or *zw3* (WB III, 419.12; Lesko II, 17) can be read. Abbreviated variants of both terms are attested, but they are generally not used in connection with the sky and earth. The verb *ktk* ‘to quiver’ (WB V, 146.2) can be used in this way, but at present it is not attested in an abbreviated writing.

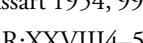
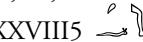
4 R:XXVII3 : Contrary to the view of Massart 1954, 97.12, the construction is not ‘certainly abnormal’. It is a negated subjunctive; see Schenkel 2005a, 229.

5 R:XXVII4–5 : For this typical construction, see GdM VIII, 214 §289bb, and Massart 1954, 97.15, who lists several examples, including Papyrus Ebers VIII9–10: *rd.t w<z>š pw z* ‘It is the causing of urinating of a man’ (Wreszinski 1913, 9) and papyrus Leiden I 348 R:VIII6: *šn‘ hft.jw pw* ‘It is the detaining of the enemies’ (Borghouts 1971, Pl. 8–8a, 25).

1–10: This incantation is cited by Massart 1954, 98–100, as §15.

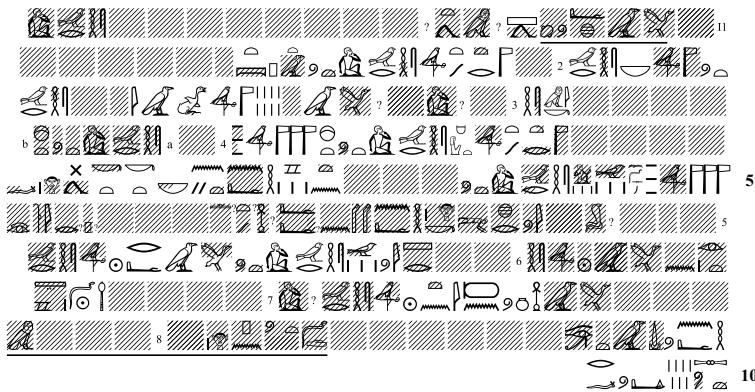
1 R:XXVII7 : For Apis, see Otto 1938, 11–34; Vandier 1949, 233–236.
— : According to the text, Renui is the brother of Apis; he came from Punt. He seems to be attested only in the present manuscript; see WB II, 429.10; LGG V, 678.

2–9 R:XXVII8–R:XXVIII4 *dd.n-j hr=k dz=k mn ms.n mn.t mj dd.t.n* GN *hr=f/s dz=f/s*: The spell has a consistently identical structure in the lines that follow. The construction is emphatic and focuses on the speech of the god. The translation would literally be ‘That which I have said over you yourself, NN whom NN has born, is like that which GN has said over him/her him-/herself’.

10 R:XXVIII4 : The gap after *t(z)z.t* is almost too large to contain nothing but the preposition . In any case, the lacuna has to contain a word introducing the material of the amulet. For general information on knots and amulets made of knots, see Wiedemann 1910, 21–23; Murray 1922, 14–19; Pinch 1994, 83–84, 126; Eschweiler 1997, 197–219; Raven 1997, 275–281; Wendrich 2006, 243–269. The number of knots (one!) is due to the number of knots in the introduction of this spell; see also Massart 1954, 99.10. — : Müller 2008, 293, writes four times instead of seven times.
— R:XXVIII4–5 : The term *jns.y* describes a kind of red cloth commonly used in amulets. For this word, see Gardiner 1947, I, 65–66; Massart 1954, 100.12. For general information on the colour red, see Kees 1943, 446–464. GdM IV.1, 83, IV.2, 80, mentions that the red colour could refer to the colour of the inflammation.
— R:XXVIII5 : This phrase is very common after instructions for making an amulet of knots; it gives instructions on where the amulet is to be placed on the patient’s body. For similar phrases, see the compilation by Massart 1954, 100.13.

14. Incantation 10 (V:I1–8)

In this spell, several deities vilify the demon Akhu. The relation between the different parts of the incantation is often unclear due to the rather fragmentary condition of the papyrus. In contrast to the other incantations against Sāmānu/Akhu, which conclude with a topical treatment, this one ends with a knot amulet being made for the patient. This text has no duplicate.



V:I4a–b traces, no longer legible.

Transliteration

		Verso
1	I1	[k.t ^(?) p ₂ h.w] š[m(.t) ... s:hwr]
2	I1–2	tw [ntr] nb s:[h]wr [tw] n[t]r.t <nb.t> s:hwr [t]w t[ʒ] p.t [...]
3	I2–3	[...] jm=k [s]:h[wr tw p]ʒ [...]8 ntr tʒ.j[j] s:hwr
4	I3–4	[tw tʒ ... n]l[r].t hm.t s:[h]wr t[w] psd.t [ʒ.t s:hwr tw psd.t]
5	I4	ndz.w <t> s:h[wr tw pʒ jwt]n h[n ^c] n.[t]y-nb kt[k]t [h]r=f
6	I5	[... jw hr hr=k hn ^c db ^c .wj n(.wj) ʒ.wj ^(?) šn.wt ^(?) ... ptr(j)]
7	I5–6	[jr.t n<.t> pʒ R ^c (w) s:hwr tw šr]j.w s:hwr [tw p]ʒ R ^c (w) [s:hwr]
8	I6–7	[tw pʒ] šn.w n(.j) J[t]n [s:hwr tw ...] hd [tʒ]
9	I7–8	hn ^c w[dʒ.t ... dd.tw r' pn hr ... jr.w m]
10	I8	t(ʒ)z[.t] ʒ dj.w r=f

Translation

- [Another (?)]: o Akhu who goes [...] Every [god]
- shall [vilify] you, <every> god[d]ess shall vilify [y]ou, t[h]e sky shall vilify [you ...]
- [...] in you (?). [T]he [...]8 male gods shall vi[li]fy you. The [...] female godd[esses]
- shall vili[fy you]. The [great] Ennead shall vi[li]fy [you. The] little [En]nead
- shall [vilify you]. The grou]nd shall vili[fy you and] everyone mo[vi]ng u[po]n it.
- [... Your face and both your fingers of both your hands (?) fall ... while the eye of]

7 [Re looks. The little ones [shall vilify you]. Re shall vilify you. [The] circuit of
8 the sun disk [shall vilify you. [... shall vilify you which] enlightens
9 [the land] and [the *wedjat*-eye ... This utterance is to be said over ... to be made
to]
10 seven kno[ts], to be applied to it/him.

Commentary

1–10: The consistent structure of the incantation makes it possible to restore the spell in most cases (*s:hwr tw*). Massart 1954, 101–102, cites this incantation as §1 verso.

1 V:I1 [k.t⁽²⁾]: Massart 1954, 101.1, suggests restoring [šn.t n.t dr] in front of . It should have been partially written down in the previous column. The incantation could also simply have started with . — V:I1 : The readings *m* and *t* are uncertain.

3 V:I3 : Massart 1954, 102.7, states that the graph for the numeral 70 would fit the space. The traces on the papyrus do not support this. The traces could perhaps be restored to the numeral 50.

3 & 4 V:I3 and : The male and female deities remind one of the male and female deities named in several Hittite texts, e.g. in Hittite state treaties (see i.a. Wilhem 2005, 120, lines 50–51) or prayers like Muwatalli's prayer to the assembly of gods (Singer 1996, 37, lines 53, 172–173). *Ntr.w tȝy.w* (WB II, 360.14) and *ntr.wt hm.wt* (WB II, 362.14) are usually named together; see also Massart 1954, 102.8.

4–5 V:I3–4 and : It is also possible to restore [wr.t] instead of [*ȝ.t*], but *ȝ.t* is more common for the 'great Ennead'. For general information on the Ennead, see Barta 1973.

6 V:I5: At the beginning of the line, a cobra is legible. It could perhaps be the determinative for a goddess's name. — '[... Your face and both your fingers of both your hands (?) fall ...]': The meaning of this passage is uncertain due to the fragmentary condition of the papyrus.

6–7 V:I5 'the eye of Re looks': It is unclear how this sentence is to be syntactically integrated in the incantation.

7 V:I6 : It is not clear who are referred to as 'the little ones'; see also Massart 1954, 102.18, and the entries in LGG VII, 108, 109.

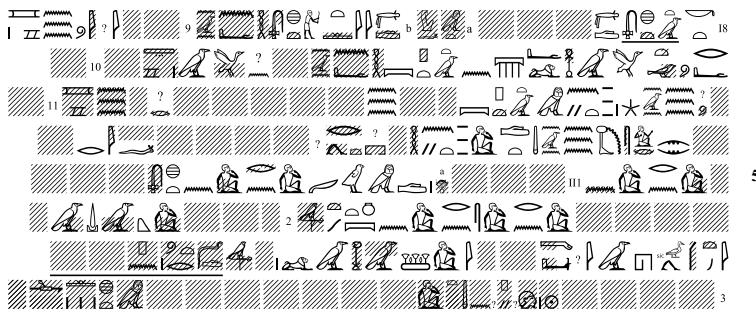
8 V:I7 : An appearance of the sun could also have been written in front of *hd tȝ* (WB III, 207.27), as already noted by Massart 1954, 102.20; the lexeme 'dawn, morning' (WB III, 208.7–9) is also possible. The space on the papyrus is not large enough to restore *s:hwr tw hd-tȝ* 'The morning shall vilify you.'

9 V:I7 : For the *wedjat*-eye, see Junker 1917, 143, 144, 154–156, 158–159; LGG II, 646.

9–10 V:I7–8: The recipe that follows is almost completely destroyed. According to what is left, a kind of knot amulet was made. This is unexpected. Usually the demon Sāmānu/Akhu is treated with various mixtures of drugs.

15. Incantation 11 (V:I8-II3)

This incantation is highly fragmentary throughout, so it is difficult to understand. Sāmānu/Akhu is not mentioned, but *k.t* at the beginning indicates that this spell was also directed against the demon. At the beginning, some kind of flame is mentioned together with a mother. Various kinds of waters are then evoked, and the magician seems to purify his words with them. The flame is called by name and connected to Nut and Ishkhara. The incantation ends with a fragmentary recipe.



V:I8a–b traces fit ; II1a traces of ink of the papyrus.

Transliteration

		Verso
1	I8–9	<i>k.t tʒ h[.t] šd [... mw.t=f] š[d].yt <tʒ> h[.t hn̄c nʒ n(j) ...]yw</i>
2	I9–10	<i>r̄w.t pʒ ſn̄c n(j) tʒ [p].t [hn̄c nʒ n(j) ...] n [p]ʒ [tʒ ...]</i>
3	I10–11	<i>[... w] nʒ n(j) sbʒ.w n.ty m tʒ p[.t ... r ...]</i>
4	II1	<i>[... sp.tj] =j [r s:]w̄b nʒ n(j) md(w).wt n.ty [h ... pr.t(?) ...] =f [j]r [...]</i>
5	II1–II1	<i>[...] rn [n(j) h.t(?) ... hr] dm.w [r]n n(j) h.t [...]</i>
6	II1–2	<i>[...] rn=s rn n(j) Nw.t [{}t] ... J]-k[ʒ]-dʒ-</i>
7	II2	<i>[j]j[.t] hʒ(j) [...] J-ʒ[ʒ-hʒ]-rw [dd.tw r' pn ...]</i>
8	II3	<i>[...] hrw tp.y n mdw.t ... jr.w m (j)h.wt w̄c.t dj.w r=f]</i>

Translation

- 1 Another: O fla[me] which saves [... his mother] who sav[es] <the> fla[me and the ... wa]ter,
- 2 the discharge (?), the storm (cloud) of the [s]ky [and the ...] of the [earth ...]
- 3 [wa]ter (?), the stars which are in the sk[y ... water (?) ... to the sea (?) ...]
- 4 [...] both my [lips] in order to purify the words which [... come forth (?) ...] his [...] As to [the pronun-]
- 5 [citation] of the name of [the flame (?): [...] with pronunciation of the [na]me of the flame [...]
- 6 [...]. Her name is the name of Nu[t ...]k̄d-]
- 7 [yt ...] Ishkhara. This utterance is to be said ...
- 8 [... first day of words (?) ... to be made into one mass, to be applied to it/him.]

Commentary

1–8: Large parts of the incantation are translatable, but its purpose is difficult to discern. It is obvious that different kinds of water play an important role and contrast with the flame, which also figures prominently in the spell. A pivotal moment occurs in line 4, when the aforementioned waters are used to purify the words of the magician (?). Massart 1954, 102–104, cites this incantation as §2 verso.

1 V:VI8 : Since only the first part of the word has been preserved, different lexemes can be restored. Massart 1954, 103.2, suggests *šdj* ‘to take (away)’ (WB IV, 560.8–562.19) followed by the restoration [*p3 h.w*], which would fit the gap. He admits that this restoration is difficult to connect with ‘his mother’. *Šdj* can also be translated as ‘to save, to rescue’ (WB IV 563.2–9), ‘to dig, to carve’ (WB IV, 563.1), ‘to recite, to read’ (WB IV, 563–564.16) or ‘to suckle, to educate’ (WB IV, 564.17–565.15). Keeping ‘his mother’ in mind, the translation ‘to save’ or ‘to recite’ seems most suitable. Müller 2008, 289, translates this passage as ‘to save’. — : It is not quite clear who is saving whom. ‘His mother’ could save the flame or be saved by the flame. There is no way of knowing whether the meaning ‘to suckle’ would be suitable. Müller 2008, 289, 197, suggests that the ending of the particle *-yt* could perhaps mark a generic passive voice (one has to assume a *w*-passive voice): ‘... *seine Mutter. Das Feuer wurde fortgenommen* ...’. Due to the fragmentary context, it is unclear if the flame is used in a positive or a negative sense. The interpretation with the *w*-passive voice should be rejected, because when this form appears in the papyrus it is always written with a *ȝ*-ending, as in the numerous recipes in this papyrus. — V:I9 : Perhaps this is one of several rather unusual spellings for ‘the sea’ used in the manuscript; see incantation 4 (above §4) line 5.

2 V:VI9 : This word is otherwise unattested. According to the determinative, it has to be something unpleasant or bad. Müller 2008, 289, seems to connect it with *ry.t* (WB II, 399, 13–15). — ‘[and the ...] of the [earth ...]’: Massart 1954, 103.7, suggests restoring [*jtr.w n.w*], which does not fit the traces on the manuscript.

2–3 V:I9–10 : The determinative indicates that it has to be a kind of water; in V:I10 this determinative is used twice, and one of these writings is with signs depicting a canal (N36 and N23).

4 V:I11 : It is not clear what word followed *n.ty*. Some of the signs are quite difficult to interpret. — V:I11 *jr*: The word [*dm*] ‘to pronounce, to mention’ (WB V, 499.8–450.6) should probably be restored, as in line 5 V:II1; Massart 1954, 103.11, already noted this.

5 : It is difficult to say who is speaking here.

5–6 V:II1: Perhaps the restoration [*jr dm rn*] ‘As to the pronunciation of the name’ is possible after *h.t* ‘flame’.

6 V:II1 : The suffix pronoun *-s* probably refers to the flame, as already noted by Massart 1954, 103.13.

6–7 V:II1 : The syllabic spelling shows that the word is a loanword. It is probably a toponym; see also Massart 1954, 103.14; Müller 2008, 289.198.

7 V:II2 : Ishkhara designates a Mesopotamian goddess; see Drioton 1955, 163; Helck 1971, 470; Prechel 1996; see also Massart 1954, 103.16. Her purpose in this spell is not clear.

7–8 V:II2–3: The incantation ends with a rather fragmentary recipe. Judging by the remains it was probably a mixture for a topical treatment.

8 V:II3 *hrw tp.j n mdw.wt*: The phrase could also be translated as ‘first day for words’ instead of ‘first day of words’.

16. Incantation 12 (V:IV9–V8)

In this incantation, the conjurer overcomes the demon by controlling his and his mother's procreation. A fairly obscure passage follows, the content of which is far from clear. Akhu is then forced to leave the patient's body, particularly the vessels of his arm, and Anat strikes him with her chisel. The spell ends with the DHF. This incantation only appears on the verso. It should be noted that the Mesopotamian topic 'Sāmānu as dog' is used here.



V:IV10a under the line; 10b no longer legible; 10c under the line; 10c–d traces of palimpsest under the line; V:V3a–b no longer legible; 4a traces of ; 8a–b traces.

Transliteration

Verso		
1	IV9	<i>k.t p3 'h.w p3 [n.ty hr ...]w jw=f hrp.w [p]3</i>
2	IV9–10	<i>jwjw wšc [{}t] ks.w m=k jr.n=j h3.t=k bw jr=k [h3.t=j p3 'h.w ...]</i>
3	IV10–V1	<i>[... n š3c.n=j jr.t h3.t=k m-mj.t(j)t p3 'h.w] ndr<.tj> jr.n=j t3y=k</i>
4	V1–2	<i>mw.t{t} jwr<.t> jm=k ms{t}{=s} m{j-jh jw=s(t) hr šn.t hr rmy.t n</i>
5	V2	<i>p3 hf3w pw p3 rd.n n=k p3 ntr [j]w dj=z {dj} šp(y){=s(?) jw=s hr]</i>
6	V2–3	<i>s[dr] kdjw kdw=s n[3]y=f hrd.w mj [...] kdw=s p[3]</i>
7	V3–4	<i>[... f3y]=k rd.wj=ky r shs[=k] p3 'h.w r ht[m].w r' n(j)</i>
8	V4–5	<i>p[3 ... g3]b.t 2 n(.t) šrj=f <n.ty> hr ss[n] n=f t3w {m}</i>
9	V5–6	<i>t3y=f jr.t 2 n.ty {m} <hr> p[tr(j) ... t3 7] t2.t n<.t> d3d3[=f] {m} mt nb n(j)</i>
10	V6–7	<i>[g3b].t-f dj.tw t3 md3.t n<.t> 'ntj m ms[=k ...=k] n3 n(j) md(w).wt</i>
11	V7	<i>j:[dd](w) p3 p[zg](s) sdm.y(w) t spr.tj r [pr Rc(w) r-dd]</i>
12	V7–8	<i>kn(yw) Hr(.w) [p3 'h.w]</i>

Translation

- 1 [An]other: O Akhu, the one who [...] while he is submerged, [o]
- 2 dog who chews bones. Behold, I have overcome you. You did not [overcome me o Akhu! ...]
- 3 [... likewise, I began to overcome you, o Akhu], while <you> are seized. At the time when I created your
- 4 mother who was pregnant with you: [H]ow can [she] give birth while she is suffering (and) crying? Because of
- 5 the snake, it is – the one the god has given to you. She causes [it (?)] to become blind, [while she]
- 6 [spends] the night sleeping. She surrounds its (?) children like [cows (?)]. She surrounds t[he]
- 7 [...] You shall [lift up] both of your feet until [you] hasten, o Akhu, until the mouth of
- 8 [the patient (?)] is sealed, the two [ho]les of his nose <which> breathe air for him,
- 9 his two eyes which se[e ... the seven] orifices of [his] head, every vessel of
- 10 his [arm]. The chisel of Anat shall be given into [your] temple. [...] The words
- 11 which the spitting one said. The gossip reached the [house of Re that]
- 12 Horus has conquered [Akhu].

Commentary

1–12: Massart 1954, 105–107, cites this incantation as §5 verso.

1 V:IV9 : Massart 1954, 106.1, suggests amending [wnm] ‘to eat’, and is followed by Müller 2008, 289. The traces of do not support his opinion. — : Here *jw-f hrp.w* is used instead of the more common *n.ty hrp.w*.

1–2 V:IV9 : For the ‘Sāmānu as dog’ theme, see Beck 2015b, 176–179.

2 V:IV10 *jr.n-j h3.t-k*: For this phrase, see the commentary to line 1 R:VI2 of incantation 5 (above § 5).

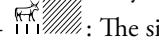
4 V:V1 : This spelling for mother is also used in Papyrus d’Orbigny (Möller 1927, II, sign 194). — : As *jwr* refers to ‘the mother’, <*t*> has to be amended. Massart 1954, 106.7, amends <*tj*> with some reservations.

4–5 V:VI1–2

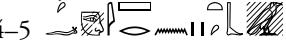
Massart 1954, 105, translates ‘she readeth an incantation weeping’ and comments that the mother’s way of giving birth is mysterious (Massart 1954, 106.9). Müller 2008, 289–290, translates this passage as ‘Wie soll sie gebären, indem sie leidet? Es ist die Träne der Schlange, die der Gott dir gab.’ Müller *ibid.* emends *šnj* ‘to conjure’ (WB IV, 496.2–6) into *šnj* ‘to suffer’ (WB IV, 494.15–18), which the present commentary follows. After this he reads {*hr*} *rmy.t n<.t> p3 h3w pw p3 rd.n n=k p3 ntr* (Müller 2008, 290.202). Alternatively he suggests: ‘*hr- <m> rmy.t* ... indem sie weswegen weint?’ The sentence that follows is taken to be a pseudo cleft sentence in which *pw* and *p3* have the same grammatical meaning. The translation is not without difficulties

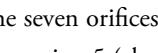
because ‘the tear of the snake’ is feminine and thus cannot be connected to the phrase ‘the god has given to you’, which refers to a masculine antecedent. One would expect *ts* rather than *pz*. That is why  is understood as the conjunction ‘because of’, which in this case is followed by a bipartite *pw*-sentence and extended with the phrase *pz rd.n n=k* *pz ntr*. The last part refers to the snake. The meaning is still obscure.

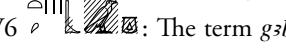
5 V:V2 : Massart 1954, 106.12, restores [=f *jw=s hr*] after *špy*, which is very likely. The question is who blinds whom. The suffix *-s* can only refer to ‘the mother’. It is impossible to decide with any certainty whether to restore [=f] or [=s] as the object after *špy*. The second {*dj*} has to be emended.

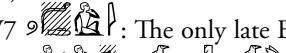
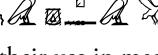
6 V:V2–3 : The word *sdr* seems to be an infinitive. The word *kd.w* which follows is probably a stative with the invariable *w*-ending, if the ending is not merely a phonetic complement, in which case it would be another infinitive. — V:V3 : As the possessive article is masculine, it can only refer to the snake – or possibly to the god. The meaning is not certain. — : The sign or signs before the cow determinative are no longer legible.

7–8 V:V4 *r' n(j) p[z ...]*: A phrase for ‘patient’ is to be expected after the article *pz*, as in Massart 1954, 106.16.

8 V:V4–5  ‘two [holes of his nose]’: This combination is only attested in the present manuscript (WB V, 154.6). Usually, the term *gzb.t* is used as ‘arm’ (WB V, 154.1–5).

9 V:V5 *m ptr(j)*: The phrase is to be emended to {*m*} <*hr*> *ptr(j)*, see also Massart 1954, 106.20. — V:V5–6 : Note that the mouth and the ears are omitted in the list of the seven orifices of the head. See also the commentary to line 29 R:VIII4/V:XIII1 of incantation 5 (above §5).

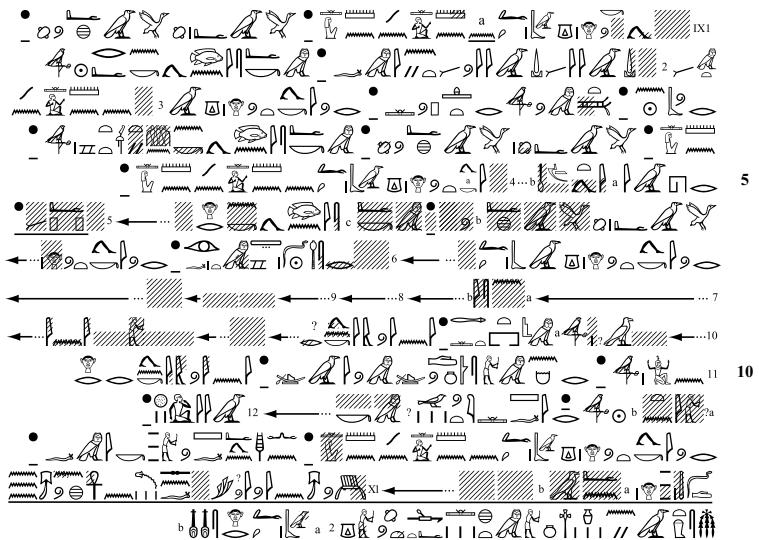
10 V:V6 : The term *gzb.t* is used here in its common meaning; see also line 8. — *ntj*: For the goddess Anat, see the commentary to line 7 V:VIII7 of incantation 2 (above §2).

11 V:V7 : The only late Egyptian relative form in the entire manuscript is used here. — : The ‘spitting one’ is otherwise unattested. For spitting and salvia and their use in magical texts, see Ritner 1993, 74–92.

11–12 V:V7–8: The incantation ends with an abridged version of the DHF; see the commentary to lines 17–20 of incantation 4 (above §4). In contrast to other attestations of the DHF, here *pz h.w* is named instead of *pz s-m-n*.

17. Incantation 13 (V:IX1–X2)

The demon has taken possession of the patient's arm. As long as he remains there, the cosmic order is disturbed and Re will not rise on his daily journey. The spell ends with a recipe. This incantation starts in the middle of a sentence and large parts of the central section are missing. In contrast to all the other texts on the verso, this one uses verse points. That, as well as the broken beginning, indicate that the incantation could be part of the original inscription on the papyrus. The spell has no duplicate.



V:IX1a added above the line; 3a–b line broken below; 4a strange; 4b–c line broken below; 7a–b reading uncertain; 10a the curve of goes far under the line; 11a–b line broken above; 12a–b hardly visible; V:X2a–b much darkened.

Transliteration

Verso		
1	IX1	[<i>rwj</i>]=k [t]w <i>hr gʒb n(j)</i> mn ms.n mn<.t>_pʒ c pʒ ɿh.w_
2	IX1-2	<i>mwt</i> < <i>mwt .t</i> (?)> [d]ʒ.y(w) dʒ.yw(t) n .ty jm=f°_m=k s:jn n=k R(w)
3	IX2-3	<i>r wbn</i> ° (J)t[m].w r <i>htp(w)</i> ° <i>rwj</i> =k tw <i>hr gʒ[b]</i> n(j) mn ms.n
4	IX3	<i>mn <.t>_pʒ c pʒ ɿh.w_</i> m=k s:jn n=k <i>Hnt.y</i> -jmn.t(t)
5	IX3-4	<i>r hʒy.t mʒ</i> [c- <i>hrw rwj</i> =k tw <i>hr gʒb n(j)</i> mn ms.n mn<.t>_
6	IX4-5	<i>pʒ c [pʒ ɿh.w]</i> ° [m=k] s:jn [n=k] <i>Hr</i> [... <i>pp</i> °]
7	IX5-6	<i>rwj</i> =k tw <i>hr gʒb [n.j mn ms.n mn.t pʒ c pʒ ɿh.w m=k s:jn n=k ... r]</i> s:hd tʒ m jr.t=f° <i>rwj</i> =k tw [<i>hr gʒb n.j mn ms.n mn.t pʒ c pʒ ɿh.w ...</i>]
8	IX7-9	[...] n sj [...]
9	IX10	[...] <i>ʃjw m s.t cʒ.t</i> ° <i>jn-jw jy[n]=k r [wjʒ ... jn-jw ... r wjʒ]</i>
10	IX11	<i>n(j) Hɿh</i> ° <i>r nhm s:kd m wjʒ</i> ° <i>jn-[j]w [j]y.n=k r hr(t)</i>
11	IX11-12	[<i>Jtn</i>]° <i>r jʃf ʃw.t [m=k ... h]ʒy zp-sn</i> °
12	IX12	<i>rwj</i> =k tw <i>hr gʒb n(j) mn ms.n m[n <.t>]_nn cɿh c nʃf(w)=k jm=f°</i>
13	IX12-X1	<i>dd [mdw].w hr [c nt.(j)w ... nrʒ].w njwj znf.w n(.w) [c n]h(w) mw</i>
14	X1-2	<i>mstʒny nd(.w) m (j)h.(w)t w<.t wt(.w) g[ʒ]b hr=s nfr nfr</i>

Translation

- 1 You shall [remo]ve yourself from the arm of NN whom NN has born, o stroke, o Akhu,
- 2 dead man, <dead woman (?)>, male [op]ponent, female opponent who are within him! Behold, Re is waiting for you
- 3 to rise, Atu[m] to set. You shall remove yourself from the ar[m] of NN whom NN has
- 4 born, o stroke, o Akhu! Behold, [Khenti]amentiu is waiting for [you],
- 5 to descend triumphant! You shall [rem]ove yourself from the arm of NN whom NN has born,
- 6 o stroke, [o Akhu. Behold,] Hr[...] is waiting [for you ... Apophis].
- 7 You shall remove yourself from the arm [of NN whom NN has born, o stroke, o Akhu. Behold, ... is waiting for you, to] illuminate the earth with his eye. You shall remove yourself [from the arm of NN whom NN has born, o stroke, o Akhu! ...]
[... is waiting for yo(?) ...]
- 9 [...] in the great place. Did you come to [the barque ...Did you come ... to the barque]
- 10 of the Millions to prevent travel in the barque? [Did] you come to keep away
- 11 [the sun disk], to enlarge (?) the emptiness? [Behold, ...He,] he!
- 12 You shall remove yourself from the arm of NN whom NN has born. Your poisons (?) shall not remain (lit.: stay) in it!
- 13 [Words] to be said over [myrrh (?) ...] of the [i]bex, mint (?), blood of a [gloat, water
- 14 of mestani, to be ground, to be made into a mass, to be bandaged with it. Very good!

Commentary

1–14: It is possible to restore many parts of the incantation because of the consistent pattern of the spell, even though large parts are fragmentary. It is not clear how much is missing at the beginning. This incantation is noteworthy because it uses only genuine Egyptian themes. Massart 1954, 107–110, cites this spell as §8 verso.

1 V:IX1 : The term is only attested in this text (WB I 159.12). As Massart 1954, 108.4, has correctly stated, the word is an epithet of Akhu, because the pronouns used for him are always in the second person singular masculine. Müller 2008, 290, following Massart 1954, 107, translates the term as ‘bad influence (?) / (schlechter) Zustand’. Perhaps one should assume the simplex Ᵽ for the compound word *s.t-¢* ‘stroke’; see Ritner 1993, 56–57 (suggestion by H.-W. Fischer-Elfert).

2 V:IX2: Massart 1954, 108.5, suggests restoring [*mwt.t*] ‘dead woman’ after , which Müller 2008, 290, follows. There is a tiny bad spot at the beginning of the line, but the space does not allow the restoration [*mwt.t*]. The scribe probably omitted the word and it is to be amended as <*mwt.t*>. — : The feminine ending is omitted in *dʒ.ywt*, as is often the case in this manuscript. — : The verb can mean ‘to wait’ (WB IV, 38.4–8) and ‘to hurry, to run’ (WB IV, 38.9–39.9). For the meaning ‘to wait’, see Gardiner 1911a, 100–102; compare Massart 1954, 108.6; for information on the verb in general, see Westendorf 1981, 27–31. In the present context, the meaning ‘to wait’ seems more adequate, because the deities can only fulfill their typical duties once the demon has removed himself from the patient’s arm.

4 V:IX3 : For Khentiamentiu, see Griesammer 1975, 964–965; LGG V, 783–786 with further citations.

5 V:IX3 : The term *mʒ-ḥrw* ‘to be justified, to be triumphant’ (WB II, 15.1–21) qualifies the verb form as a stative.

6 V:IX4 : Massart 1954, 108.10, suggests restoring *Hr.j-rw.t-sš* (older spelling: *Hr-Hr.yt-sš.w*), who binds Apophis in the Book of the Dead, spell 39: *kʒs(w).n sw Hr.j-rw.t-sš* ‘the one above the ink bound him (= Apophis)’ (Naville 1886, I, Pl. LIII9). According

to Erik Hornung, this name is an epithet of Thoth (Hornung 1990, 108.28, 440). This god is attested with the spellings *Hr.j-rw.t-sš* and *Hr.j-rw.t* (WB II, 400.2; LGG V, 370–371, 371); see also the statement in Müller 2008, 290.205. — : The name of the opponent of the sun god is typically written in red; see Posener 1949, 77–81, especially 77. For the reading Apopis instead of Apophis, see Gardiner 1935, I, 30.4; see also Massart 1954, 109.11.

7 V:IX6 : An appearance of the sun god needs to be amended in front of this phrase; see also Massart 1954, 109.12–13.

8 V:IX7–9: These lines are almost completely broken.

9 V:IX10 : The meaning of this line is not clear. After this, a new theme starts with interrogative clauses. Perhaps the beginning of V:IX10 also belongs to this list. The bird sign in the name of the deity could also be read as *nh*; see Müller 2008, 290.

9–10 V:IX10–11 : Read [*wʒ*] *n(j) Hh* ‘barque of the Millions’. This barque designates the boat in which the sun god crosses the sky. It has a devastating effect on the world if it comes to a standstill; see Müller 2006, 452–543; Massart 1954, 109.16.

11 V:IX11 : In line with the structure of the previous sentence, this word should be an infinitive and should be followed by an object. No verb form is attested with this spelling – unless one considers deriving it from the word ‘saliva’ (WB I, 135.1), which does not make any sense in this context. Perhaps it could be connected with *ʃfw* ‘to swell’ (WB IV, 455.8–11), in which case the determinative would be odd. Müller 2008, 291.207, reservedly suggests connecting this word with the Semitic loanword *jʃf* ‘to burn’ (Caminos 1954, 93; Fischer-Elfert 1983, 147; Sivan/Cochavi-Rainey 1992, 19, 78; Hoch, 1994, 41), here not in syllabic writing.

12 V:IX12 : The meaning of this word is not entirely clear. In WB II, 339.11, it is defined as a part of a snake or a poison fang (?). GdM IV.1, 84, VII.1, 484, writes ‘Gift’, referring to the present manuscript, as does Westendorf 1999, I, 67. According to Reintges 1996, 140, *nʃf.w* are ‘drops of poison’. Massart 1954, 109.21, reads *ʃf.w*, so *n* has to be part of the verb form *ʒh*. In

Middle Egyptian, the negation *nn* is not used with *sdm.n=f* (Gardiner 1988, 80, §105.2); in Late Egyptian, it is used with this verb form very rarely (Erman 1933, 383 §754).

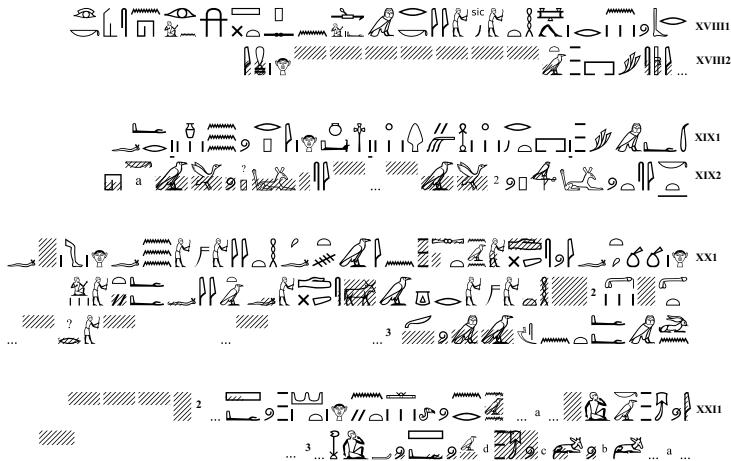
13–14 V:IX12–V:X2: A partial, fragmentary recipe for a bandage follows.

13 V:IX12 ‘*nt.(j)w*’: The term ‘*nt.jw*’ is usually identified with myrrh, but it can also be frankincense, or both, or a designation for resin in general (GdM VI, 101–103; Westendorf 1999, I, 67, 497; Manjo 1975, 124; Germer 2002, 98, 118; Goyon 2003, 55; Nunn 1996, 158, 217, Chemettre/Goyon 1996, 58.30; Nicholson/Shaw 2000, 434–436, 438–439, 439–442; Steuer 1933, 31–48; Steuer 1937, 102; Bardinet 1995, 477; Daumas 1975, 107; Charpentier 1981, 160–165). It is used internally and topically in recipes, mostly to treat wounds and snake bites (GdM VI, 99, 101–103; Germer 1979, 68–69; Germer 2008, 43–44). See also the discussion on ‘*nt.jw*’ and ‘*sntr*’ in Beck 2015b, 217–218. — 13 V:X1 : Massart 1954, 109.22, suggests restoring [nrʒ].w ‘ibex’ (WB II, 280.3). It is not clear what part of the ibex should be used. See also GdM, IV.1, 84; Bardinet 1995, 477; Westendorf 1999, I, 67; Müller 2008, 291. — *njwjw*: Probably a variant of *njʒjʒ*. The drug is occasionally identified with ‘mint’ (Guter 2001, 228; Westendorf 1999, I, 501; Germer 2008, 298; Long 1984, 145–159; cf. Loret 1984, 145–159I; GdM VI, 293–295; Germer 1979, 280–283; Charpentier 1981, 374–375; Germer 2002, 61). In Egypt, *njwjw/njʒjʒ* is used internally and topically in oral remedies, bandages, ointments, fumigations, and suppositories. The focus is on afflictions in women. The plant is only used in medicinal texts (GdM VI, 293–295; Germer 1979, 280–283; Germer 2008, 81–82). Different species of mint (*Mentha* spp.) are common in Egypt (Long 1984, 156–157; Germer 2008, 297). The active ingredient of mint is its essential oil. The composition depends on the particular species (Hoppe 1958, 574, 569; Hiller/Melzig 2010, 383–284). The essential oil is antibacterial and helps to relieve itching. The plant is carminative, analgetic, and spasmolytic (Hoppe 1958, 574; Schneider 1974, V.2, 312; Boulos 1983, 104; Long 1984, 154–155, 157; Guter 2001, 228; Frohne 2002, 366; Frohn 2007, 421, 423–424; Germer 2008, 297; Hiller/Melzig 2010, 383–384). — *znf.w n(.w)* ‘*nh(w)*’: The ‘blood of a goat’ is only mentioned twice in Egyptian recipes – for a bandage (here) and for an oral remedy (GdM VI, 444). The blood of other animals (for instance asses, fish, swallows, cattle, vultures, pigs, dogs, bats, etc.) is a common ingredient in topical remedies for hair, lashes, and eyes. It is seldom used in internal treatments (GdM VI, 444–448; Nunn 1996, 149).

13–14 V:X1 *mw mstʒnj*: The drug *mstʒnj* is mentioned several times in Egyptian medicinal texts. It is used topically in ointments and bandages and in enemas and suppositories. This drug probably has a viscous consistency, with *mw mstʒnj* being a more fluid variant. The substance cannot currently be identified (GdM VI, 286–287; Massart 1954, 109.24).

18. Fragments verso (V:XVIII1–XXI3)

These fragments seem to be part of the incantations too. It is usually not clear against what or whom they were directed. It cannot be excluded that they were against Sāmānu/Akhu.



V:XVIII–XXI: Upper part of a column; V:XIX2a or ~~.....~~ V:XXI1a space between the fragments not certain; 2a space not certain; 2a–b no longer exists; 2c–d lower part of the line almost completely broken off.

Transliteration

Verso		
1	XVIII1	<i>r-bnr h{t}(w).y r=k m w^c n.(j) pzs.t jr<.t>.n=j nhs=k</i>
2	XVIII2	[...] <i>js.w t₃ [...] hr mj</i>
1	XIX1	<i>tj^cm 1 pr.t šn(y) 1 nd(w) hr jrpw 1 dj(w) r=f</i>
2	XIX1–2	<i>k.t jst(w) Sth pw [p₃ ...] js[t(w) Sth pw p₃] k^(?)h[...]</i>
1	XX1	<i>hr gg.t=f jw s[d](w) n₃ n.(j) [t₃z].wt n(.wt) j₃.t=f h{t}y=f hr rd=f</i>
2	XX1–2	<i>mt[w.wt ... h(w).t] r g[₃] sd[=f] t₃y[=f] c. t[y]w</i>
3	XX2–3	<i>wn(n) m c. t n sm[₃(mw) ... r^(?)...]</i>
1	XXI1–2	<i>[m(₃)^(?)]j.w k₃ [...] n₃ n.(j) nr.w n.ty hr h₃s.wt w^{s^c}</i> [...]
2	XXI2	<i>[...] jwjw.w] n₃ [n.j w]^{s^c}</i> (w) h ₃ [...]

Translation

1^{V:XVIII} [...] out. That it was struck against you, was with a reed stem/cane which I have made in order that you awaken.

2 [...] reed the [...] upon (?) [...]

1^{V:XIX} *tj̥m* plant, 1, pine nuts, 1, to be ground with wine, 1, to be applied to it/him.

2 Another: Now, it is Seth [who ...]. No[w, it is Seth who rages furiously (?) ...]

1^{V:XX} [...] upon his kidneys (?). The ve[rtebr]ae of his spine were br[ok]en. He sheds upon his le[g]

2 poi[so]ns [...] to strike against the [gw-bull (?). He shall eliminate hi[s] acc[us]ers (?),

3 who exist with the accusation of slay[ing ...]

1^{V:XXI} [... lio]ns (?) then (?) [... the] fears which are upon the foreign countries while chewing [...]

2 [... dogs] th[e ch]ewing ones of [...]

Commentary

1–2 V:XVIII1–2: The meaning of the texts is obscure due to their fragmentary state.

1 V:XVIII1 : This verb form is a *w*-passive used in an emphatic construction; see Gardiner 1988, 337–338 §420, 339–340 §422.1; Schenkel 2005a, 216–217; Schenkel 2005b, 40–49. — : WB I, 555.1, translates the word as 'Matte o. ä.'. TLA writes 'Rohrängel, Matte/carpet, matting' (18.02.2016). — : The relative form has to be amended to *jr. <t>.n=j* because the antecedent is feminine (*pz.t*).

2 V:XVIII2 : It is impossible to tell whether *js.w* is used here with the meaning 'workshop, chamber' (WB I, 127.2–6; perhaps a kind of word play) or 'reed' (WB I, 127.21–22); a reed is mentioned in the previous line, making that reading more likely, although here the determinative would be strange; so too Massart 1954, 111.4. — : The translation can also be ' [...] face like [...]'. — : The *tj̥m* plant is an as yet unidentified plant which is only mentioned in

medicinal texts. The drug is used in oral remedies, laxatives, ointments, bandages, and inhalations against cough, gastro-intestinal diseases, bladder problems, and skin ailments; see WB I, 241.12–13; GdM VI, 548–549; Germer 1979, 342–343; Charpentier 1981, 788–789; Westendorf 1999, I, 517; Germer 2008, 150. — : For pine nuts (?), see the commentary to lines 22–23 of incantation 2 (above §2). — : For wine, see the commentary to lines 20–21 of incantation 4 (above §4).

2 V:XIX2 : Something new starts here. Seth seems to play a major part. — : Here the word is used without a god's determinative (G7). — : The word is perhaps to be amended to *khʒ* 'to storm' (WB V, 136.10–12) or *khb* 'to roar' (WB V, 127.2–15). See also the opening lines of incantation 4 (above §4).

1 V:XX1 : Massart 1954, 111.14, states that the sign is a scribal error and suggests reading *hwj* 'to strike', as in the line that follows (V:XX2). The water sign is very tightly written, but the writing is a bit sloppy in this part of the manuscript. Being liquids, poisons can be poured or shed (WB III, 48.16–22). It is not clear who is shedding the poisons upon whose legs.

2 V:XX2 : The word is perhaps to be connected with *gw* 'bull' (WB V, 159.5).

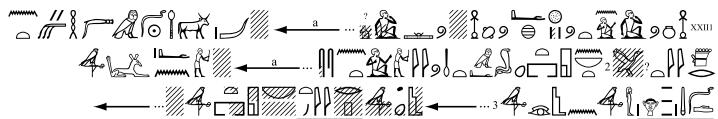
2–3 V:XX2 & : The word is only attested in this papyrus (WB I, 169.3). The determinatives suggest that the term designates a kind of person; and on the other hand, it is in the plural, which creates an incongruence with the possessive article *tʒy=f* later in the same line, but without any determinatives. See also the commentary to line 3 (R:VIII12, IX2–3) of incantation 6 (above §6).

1 V:XXI1 : The remains of the word can be amended to *mjw.w* 'cats' (WB II, 42.13) or *mʒj.w* 'lions' (WB II, 11.14–19); so too Massart 1954, 111.19.

2 V:XXI2 : The first part of the word is now missing. For this phrase, see also V:IV9, where Akhu is described as 'dog who chews bones' (lines 1–2 of incantation 12, above §16).

19. Incantation 14 (V:XXII1–3)

The beginning and the end of this incantation are missing and the middle part is broken off. The magician evokes Akhu and uses different tools to try to banish the demon. The incantation probably ends with the mention of an amulet.



V:XXII1a, 2a: the distance between the fragments is uncertain.

Transliteration

Verso		
1	XXII1	šn(w).n=j tw zp-sn <p3> ‘h.w šn(w).[n]=j [tw zp-sn ... m] ‘b n(j) k3 h̄d m mh.y(t) n.t
2	XXII1–2	dry.t n(t) Nb.t-hw.t m-dj.t hrw.y nts s[...] ‘ n(j) St̄h ⁽²⁾
3	XXII2–3	dd mdw.w hr twt n(j) Wsjr [... zs.t rpy.t [Nb.t-h]w.t [...]

Translation

- 1 I conjured you, I conjured you, <o> Akhu! I conjured [you, I conjured you ... with] a horn of a white bull, with a feather of
- 2 a kite of Nephthys because of the disturber (?). It is she [...] the arm of the weather god (?).
- 3 Words to be said over an image of Osiris [... Isis, an image of [Nepht]hys [...].

Commentary

1–3 V:XXII1–3: It is not clear how much is missing at the beginning. Massart 1954, 112–113, cites this incantation as §14 verso.

1–2 V:XXII1–2 : Isis and Nephthys are known as kites. The Book of the Dead states: *jr šw.tj=fy m tp=f šm.t pw jr.n zs.t hn̄c Nb.t-hw.t rd.n-sn st r tp=f m wn=zn dr.ty* 'As to both the feathers of his head: Isis and Nephthys came and gave them to his head as they were kites' (BD Spell 17, 16–17; Naville 1886, I, XXIII); so too Massart 1954, 112.4.

2 V:XXII2 : This passage is difficult to understand. For the meaning 'because of' for the preposition, see Lesko I, 201. It could also be translated as a prohibitive: 'Do not bluster!' – in this case the last determinative (sign A1) would have to be emended. : The verb after the lacuna cannot be restored. It is not clear which particular meaning ‘ has here. Ultimately one has to consider whether the weather god is acting here or Seth. The latter is more likely.

2–3 V:XXII2–3: The incantation ends with fragmentary instructions for making an amulet. The term *rpy.t* is usually used for female figures (Lesko II, 60), while the word *twt* is often used for images of male beings (WB V, 255.10). See also Massart 1954, 112–113.7, who compiled various instructions for amulets.

20. Conjunction 4 (V:XXII3-4)

This rather fragmentary piece gives the initial two lines of a conjunction (?) against any type of pain. Almost the entire spell is lost.



V: XXII3b-c: partially only traces.

Transliteration

Verso	
1	XXII3-4 [...] <u>hr</u> <u>nb</u> { <u>.t</u> } <u>mj.t</u> <u>zp-sn</u> <u>Mw.t</u> [...] <u>Wsjr</u> ...]

Translation

1^{V:XXII} [Incantation (?)] against any pain: Come to me, come to me, Mut [... Osiris ...]

Commentary

1 V:XXII3: At the beginning of the line, a term for incantation, spell or the like has to be amended. Obviously, it is at this point in the papyrus that the spells not directed against Sāmānu/Akhu begin. Massart 1954, 112–113, cites this spell as §14 verso. — *Mw.t*: For general information on Mut, see LGG III, 251–252, with further references. — *Wsjr*: For information on Osiris, see LGG II, 528–534, with further references.

21. Conjurations 5 and 6 (?) (V:XXIII1–XXIV6)

This incantation is (or: these incantations are) directed against afflictions of the feet which are not otherwise described, except for the fact that they hurt. The term *whd.w* is mentioned several times, and perhaps this is the cause of the ailment. It is not clear whether there are one or two spells, because the middle part is missing and only traces of a rubrum are visible (though wholly illegible).



V:XXIII6a–b: partially only traces; 7a–b: partially only traces; 8+x+1a–b: traces in red; V:XXIV2a: 9 above the line; 3a–b lower part of the line is broken off; 4a  is no longer legible.

Transliteration

Verso		
1	XXIII1	[<i>šn.t</i>] <i>n.t rd.wy mr=sn hr whd.w hr hr.w=sn s[b]n</i>
2	XXIII1–2	<i>whd.w [hr] t(w)r(.w)=sn mj sbn ntr.[w] hr {sp3.tj.w} <sp3.wt>=sn hr</i>
3	XXIII2–3	<i>z.t mdw n.(j) Mhnt.y-jr.tj m-hnt.y zhm wh^c.n.tw=j jn Hr(.w)</i>
4	XXIII3–4	<i>whs[(w).n^(?).tw^(?) ...] jn Sth hr r=f mr.(w)t rd.w[y]=f n.ty jr[n.]</i>
5	XXIII4–7	<i>[...] z^h [... mr].(w)t nb.(w)t n.t[t ...]t n=j h[... wnm.y^(?) ...]</i>
6	XXIII8– 8+x+3	<i>[...] tw[t ...]t.wt c^k r [h].t=f r sr [...]</i>
7	XXIV1	<i>c.wt=fjr(w) (j)h.wt nb.(w)t r=f bjin dw.(w)[t] m grh m hrw m nw</i>
8	XXIV1–2	<i>nb cⁿn rd.wy=fy [t]btb.w nmt.t=f jw n^hlm.n=k nmt.t [Hr(w)] s:(j)st.</i>
9	XXIV2–3	<i>n=k {jm} nmt.t J^zh.w hsk(.w) [c].wy=ky hsk(.w) [r]d[.wy]=k[y] n [...] jr [...]t</i>
10	XXIV3	<i>hr s[d]z {r' r}<r r'> h[b].t=k jm=k mwt mwt.t h^mw.t-r' hnm m rd.wy[=fy]</i>
11	XXIV4–6	<i>[... wh^c.t]w rd [n(j)] H[r(w)] wh[c].tw rd n(j) [J^zh.w ... mn ms.n] mn.t [...] tw [...]</i>

Translation

- 1^{V:XXIII} Incantation of both feet which are ill: 'pain'
befalls their face. 'Pain'
2 sl[id]es [over] their red one (= blood) like the gods
slide over the nomes under
3 the strength of the staff of Mekhenti-irti, the one
in front of Letopolis. By Horus, I was released,
4 by Seth, [...] was cut off. Fall down, illness of
bo[th] of his feet which d[o ...]
5 [...] every [ill]ness which [...] for me (?) [... right
hand (?) ...]
6 [...] image [...] which enters his [tr]unk to [...]
7^{V:XXIV} his limbs. Everything was made against him,
evilness (and) vicious[ness] by night (and) by day,
at any
8 time. Both of his feet shall turn back while his
stride staggers (?). You checked the stride of
[Horus] (and) you twisted
9 the stride of Jakhu. (Just as) both of your [ar]ms
were cut off, (so) both of your fe[et] were cut off.
[...] not do [...]
10 bringing to the opening of your place of
ex[ecu]tion. You shall not – dead man, dead
woman etc. – unite with both of [his (?)] feet.
11 [...] The foot [of] Horus is [released]! The foot
of [Jakhu] is released! [... NN whom] NN [has
born ...]

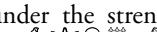
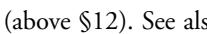
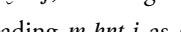
Commentary

- 1–11: Massart 1954, 113–116, cites the incantation(s) as §15 verso.

1 V:XXIII1 1119~~19~~^Q¹⁹^Q: The term *whd.w* has been widely discussed, and scholars are still looking for a standardised meaning. See Wreszinski 1913, 34–35; Ebbell 1938, 16–18; Steuer 1948; Jonckheere 1949, 267–270; Saunders 1963, 22–27, who adapts Steuer 1948; GdM VII.1, 207–215; Ghalioungui 1968, 44–45; Manjo 1975, 129; Westendorf 1992, 126–128; Bardinet 1995, 115, 120, 128–137; Nunn 1996, 61–62; Westendorf 1999, I, 329, 340–343; Kolta/Tessenow 2000, 38–52. See also Stephan 2001, 127–130, who only criticises these publications without offering any new approaches. The most convincing assumption is that *whd.w* designates

a kind of aetiological principle, as suggested by Steuer 1948, 21, and Kolta/Tessenow 2000, 50–52. See also Massart 1954, 114.2.

2 V:XXIII 2 : The literal translation is the 'red one', which designates blood. See WB V, 386.13; Blackman/Fairman 1943, 7.b; Harris 1961, 154–155; Wilson 1997, 1169. — : The meaning of the phrase is not entirely certain because of the word . If the word is indeed to be read *sp3.tj.w*, then the translation would be '... like the gods slide over the dwellers of the nome'. But if that is the case, an appropriate determinative, such as or the like, is missing. That is why the emendation of *{sp3.tj.w}* to *<sp3.wt>* is suggested. The sign (Aa8) is erroneously used for (N24). The former reading, *d3.t* (to which Massart 1954, 114.4, refers besides *sp3.t*) had fallen out of use; see Berlev 1972, 234–238; Hannig 1995, 1101; Allen 2002, 32.

3 V:XXIII12 1○/  : Massart 1954, 114.5, suggests translating *ȝ.t* as 'strength' (WB I, 2.3–4) rather than 'moment, instant, time' (WB I, 1.12–2.2) and refers to Gardiner 1948, 13–15, who says that the two interpretations go together and only express different shades of the term's meaning. In PT 325 (532a), the phrase is attested as 'under the strength/might before' (Sethe 1908, 271). —  For Mekhenti-irti, see the commentary to line 2 of conjuration 1 (above §12). See also Massart 1954, 114.7. — R:XXIII3  : Massart 1954, 114.8, suggests emending *m-hnt.j* to {*m*}-*hnt.j*, claiming the *m* is due to a dittography, but the reading *m-hnt.j* as a nominalised nisbe is also possible. —  As Massart 1954, 114.9, suggested, the determinatives  are incorrectly written after .

4-6 V:XXIII4-8+x+3: The lines which follow are fragmentary or nearly broken off.

4 V:XXIII 4. i. 4. : The meaning of the word is not quite certain. It is perhaps to be amended to *sh-bz.w*; see LGG I, 24.

5 V:XXIII 6 : Due to the fragmentary context, the signs *n=j* can designate the indirect object of the sentence or the ending of a *sdm.n=j* form.

6 V:XXIII8+x+1: The remains of this line show traces of red ink, but they are illegible. They can be part of a rubrum, in which case this conjuration (5) ends here and a conjuration (6 ?) with identical content follows. It is also possible that the traces of red ink are merely remains of the name of a hostile creature such as Apophis, and that the spell simply continues. See also Massart 1954, 115.12. — V:XXIII8+x+3: This group is covered with tape.

8 V:XXIV2  : The term is not attested with these determinatives. The determinative  suggests a negative action. It is perhaps to be connected with *dbdb* ‘to cut up’ (WB V, 442.6–12) or *dbdb* ‘to crush (by treading)’ (Lesko IV, 158; Černý 1976, 318; Dawson/Peet 1933, Pl. XXIX line 7; Hannig 1995, 1005). In reference 2 of WB II, 297, it is translated as ‘schwanken (?) (to stagger)’. The translation ‘to stagger’ or ‘to crush’ would fit the context.

8–9 V:XXIV2   : For the meaning of the word *s(j)st* as ‘to distort/twist’, see Vogelsang 1913, 94.99–100b, 98.105, 178.250; WB IV, 27.3–4; see also Massart 1954, 115.15.

9 V:XXIV2  : Jakhu designates (sun)shine or radiance, particularly that of Re. If the stride of Jakhu is halted, the sun stagnates. Massart 1954, 115.16, refers to PT 456 (852d–e): *wn n=k tph.wt pt(r).w snfhyh n=k nmt.wt Jsh.w* ‘For you, the caverns of ‘seers’ are opened, for you, the stride of Jakhu is loosened’ (Sethe 1908, 475); PT 503 (1078a–d): *wn p.t wn t> wn.y tph.wt ptr.w wn.y nmt.wt Nn.w sfhh nmt.wt jsh.w* (...) ‘The sky opens (and) the earth opens. The caverns of ‘seers’ are opened (and) the stride of Nun is opened, the stride of Jakhu is loosened (...)’ (Sethe 1910, 93); and PT 604 (1680b–c): *wn n=k tph.t pt(r) jsh n<=k> n<=m>j.t{=k} jsh.w* ‘For you, the cavern of the ‘seer’ is opened, for <you>, the str<id>e of Jakhu is loosened (?)’ (Sethe 1910, 388). A similar statement is found in BD 67: *wn thp.wt jm.j.w Nn.w znflyh nmt.wt jm.j.w Jsh.w* ‘The caverns are opened for those who are in Nun, the stride is loosened for those who are in Jakhu’ (Naville 1886, I, LXXXIX). For general information on Jakhu, see Englung 1994, 173–175; Jansen-Winkel 1996, 206–208.

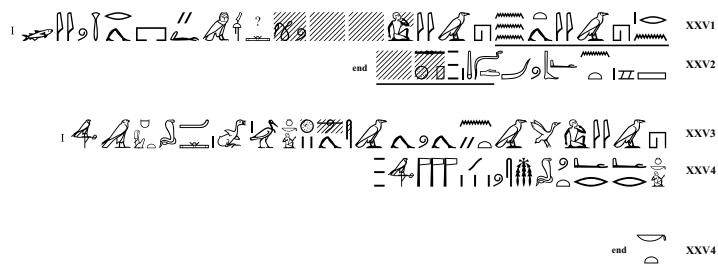
10 V:XXIV3  : One expects the determinative  , not  . See WB IV, 378.13, 378.18; so too Massart 1954, 115.18.

10–11 V:XXIV3–4  : Massart 1954, 115.20, suggests restoring *rd.wj=[ky]*. *Rd.wj=[fy]* would be more appropriate in this context because the ailment is addressed in the second person masculine singular and the feet have to belong to a patient.

11 V:XXIV4–5 ‘[...] The foot [of] Horus is [released]! The foot of [Jakhu] is released! [...] NN whom] NN [has born ...]’: The last part of the conjuration implies that the patient’s feet have been released the same way the feet of Horus and Jakhu were released, in other words the feet of the patient have been healed; see also Massart 1954, 115.21.

22. Spells 1–3 (V:XXV)

These very short spells are for the ‘falling of water’. The last one consists only of *k.t* ‘another’ and approx. 29 cm of blank space, so one gets the impression that the scribe’s intention was to finish the papyrus later.



V:XXVI From the end of this column to the end of the papyrus approx. 29 cm are blank.

Transliteration

Verso		
1	XXV1	<i>r' n(j) h3y.t mw h3y [...] rwd⁽¹⁾ wnm.y pr <m> w3dy(t)</i>
2	XXV2	<i>n.t 'b(w) dd mdw.w zp [...]</i>
1	XXV3	<i>h3y p3 n.ty jw zs zp-sn jnk B3-t3-hw hm.t Hr(w)</i>
2	XXV4	<i>jnk 'r'r(w).t ms{.w} ntr.w</i>
1	XXV4	<i>k.t</i>

Translation

1^{V:XXV} Spell of falling of water: O, [...] the right hand which comes forth from Wadji-of-the-horn. Words to be said [...] times.

1^{V:XXV} Jubilation to the one who comes in great haste. I am Baṭah, the wife of Horus.

2 I am the serpent, the child of the gods!

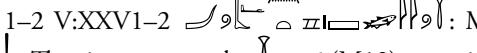
1^{V:XXV} Another.

Commentary

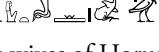
1–2, 1–2, 1 V:XXV1–4: Massart 1954, 116, cites these spells as §16 verso.

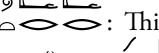
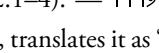
1 V:XXV1 ‘Spell of falling of water’: The meaning of the spell is not certain. It does not seem to be an utterance for rain magic, because Egyptian has several words for ‘rain’, for example *mw n.j p.t* (WB II, 51.2) and *hw.t* (WB III, 49.1–3). Massart 1954, 116, discusses the meaning as ‘utterance for the falling <into> water’, but admits that someone who was drowning would not have time to recite a spell and the content of the text ‘lack[s] the note of danger or anxiety which certainly would be present if such was the meaning’ (Massart 1954, 116). Another possibility

would be that the meaning refers to urinating in a rather euphemistic way. But if this were the case, the expression would be otherwise unattested and, again, the content does not imply something like this. —  The remains of the word allow no certain restoration. One possible restoration is *rwd* ‘firmness, strength’ (WB II, 412. 10–12), which can be used in connection with the arms but is only attested with the lexeme *ȝ*. The translation would then be ‘o, firmness of the right hand (...)’ – a genitive construction – or ‘o, firm-of-right-hand (...)’ – the accusative of respect.

1–2 V:XXV1–2  Massart 1954, 46, suggests reading  or . The sign seems to be  *wȝd* (M13), even if the upper ‘stroke’ is missing. See for example *wȝd* in V:II7. The nisbe implies that the word originally was feminine. The toponym (?) is otherwise unattested. The determinative of *wȝd.y(t)* suggests it was a kind of lake or pool. There exists a species of fish with the name *wȝj* (WB I, 399.7–8), which the ‘lake’ was probably named after. Alternatively, it could be connected with the word *wȝ* ‘Bezeichnung für ein Gewässer?’ (WB I, 399.11).

2 V:XXV2  The number of times the spell was to be recited has not been preserved.

3 V:XXV3: This spell (?) starts without any other introduction. The scribe probably omitted the *k.t* at the beginning. Massart 1954, 116, writes ‘[*Another* (?)]’ at the end of the previous line. It is very unlikely that *k.t* was written there because the end of the line is blank. —  This wife of Horus is only attested here. For general information on the wives of Horus, see Borghouts 1971, 149–151 and the commentary to line 1 R:XVIIx+1 of the recto fragments (above §9).

2 V:XXV4  This is an alternative writing of *jȝr.t* ‘(divine) serpent, Uraeus’ (WB I, 42.1–4). —  The term is difficult to integrate in the context. Massart 1954, 116, translates it as ‘the offspring of the gods’, whereby the plural has to be emended (*ms{.w}*). Alternatively, it is possible that the feminine *t*-ending was omitted, in which case *ms{.w}<.t>* would have to be amended, so the translation would be ‘I am the serpent who has given birth to the gods’ (participle) or ‘I am the serpent whom the gods bring forth’ (relative form). The (divine) serpent or uraeus is brought forth by Re or can designate different kinds of goddesses, including a primeval goddess (LGG I, 140–141). The meaning is still odd.

1 V:XXV  : The introduction of another spell follows. Obviously the scribe never came back to finish his work.

Abbreviations

ACES	Australian Centre for Egyptology Studies
AE	Ancient Egypt and the East
ÄA	Ägyptologische Abhandlungen
ÄAT	Ägypten und Altes Testament
ÄOP	Ägyptische und orientalische Papyri und Handschriften des Ägyptischen Museums und Papyrussammlung Berlin
AfO	Archiv für Orientforschung
AH	Aegyptiaca Helvetica
AHw	Akkadisches Handwörterbuch, see Soden, W. von, 1965–1981
ALASP(M)	Abhandlungen zur Literatur Alt-Syrien-Palästinas (und Mesopotamiens)
AO	Der Alte Orient
AOAT	Alter Orient und Altes Testament
AoF	Altorientalische Forschungen
AOS	American Oriental Series
ArOr	Archiv Orientální: Quarterly Journal of African and Asian Studies
ASAE	Annales du service des antiquités de l’Égypte
ASJ	Acta Sumerologica Japonica
AW	Antike Welt
BACE	Bulletin of the Australian Centre for Egyptology
BAe	Bibliotheca Aegyptiaca
BD	Book of the Dead
BIFAO	Bulletin de l’Institut français d’Archéologie Orientale
BiOr	Bibliotheca Orientalis
BN	Biblische Notizen
CAD	The Assyrian Dictionary of the University of Chicago, see Gelb, I.J., <i>et al.</i> (eds.), 1956–2010
CAT	The Cuneiform Alphabetic Texts from Ugarit, see Dietrich, M./Loretz, O./Sanmartín, J., 1995
CdÉ	Chronique d’Égypte
CT	Coffin Texts, see Buck, A. de, 1935–1961
DE	Discussions in Egyptology
DFIAO	Documents de fouilles de l’institut français d’archéologie orientale du Caire
DHF	Deities-Hathors-Formula
DNWSI	Dictionary of the North-west Semitic Inscriptions, see Hoftijzer, J./Jongeling, K., 1995
DUL	Dictionary of the Ugaritic Language, see Olmo Lete, G. del/Sanmartín, J., 2003

ET	Études et travaux, Travaux du centre d'archéologie méditerranéenne de l'académie polonaise des sciences
Flora	Flora of Iraq, see Guest, E./ar-Rawi, A., <i>et al.</i> (eds.), 1966–1985
FS	Festschrift
GdM	Grundriss der Medizin der Alten Ägypter, see Grapow, H./Deines, H. von/Westendorf, W., 1954–1962
GM	Göttinger Miszellen
GOF	Göttinger Orientforschungen, IV. Reihe, Ägypten
HÄB	Hildesheimer Ägyptologische Beiträge
HAL	Hebräisches und Aramäisches Lexikon, see Koehler, L./Baumgartner, W., 1967–1995
HdO	Handbuch der Orientalistik, I. Abteilung
JEA	Journal of Egyptian Archaeology
JMC	Le Journal des médecines cunéiformes
JNES	Journal of Near Eastern Studies
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
LÄ	Lexikon der Ägyptologie
LGG	Lexikon der Götter und Götterbezeichnungen, see Leitz, C. (ed.), 2002–2003
LingAeg	Lingua Aegyptia, Journal of Egyptian Language Studies
MÄS	Münchner Ägyptologische Studien
MARI	MARI, Annales de Recherches Interdisciplinaires
MDAIK	Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo
Meeks	Année lexicographique, see Meeks, D., 1980–1982
MIFAO	Mémoires publiés par les membres de l'institut français d'archéologie orientale
MMAF	Mémoires publiés par les membres de la mission archéologique française au Caire
MPER	Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek Erzherzog Rainer
NISABA	Religious Texts Translation Series, NISABA
OBO	Orbis Biblicus et Orientalis
OLA	Orientalia Lovaniensia Analecta
OLZ	Orientalistische Literaturzeitung
OMRO	Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden
Or	Orientalia
OrAnt	Oriens Antiquus
PdÄ	Probleme der Ägyptologie
PIFAO	Publications de l'institut français d'archéologie orientale du Caire
PMMA	Publications of the Metropolitan Museum of Art (Egyptian Expedition)
PSBA	Proceedings of the Society of Biblical Archaeology
PT	Pyramid Texts
RdÉ	Revue d'Égyptologie

SAK	Studien zur Altägyptischen Kultur
SANER	Studies in Ancient Near Eastern Records
SAOC	Studies in Ancient Oriental Civilisation
SBL	Society of Biblical Literature
SDAIK	Sonderschrift des Deutschen Archäologischen Instituts, Abteilung Kairo
SourcesOr	Sources orientales
Syria	Syria, Revue d'art oriental et d'archéologie
TUAT N.F.	Texte aus der Umwelt des Alten Testaments, Neue Folge
UF	Ugarit-Forschungen, Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas
UGAÄ	Untersuchungen zur Geschichte und Altertumskunde Ägyptens
Urk. IV	Urkunden der 18. Dynastie, Historisch-biographische Urkunden IV, see Sethe, K., 1956
VIO	Veröffentlichungen des Instituts für Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin
WB	Wörterbuch der aegyptischen Sprache, see Erman, A./Grapow, H. (eds.), 1926–1950
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
ZÄS	Zeitschrift für ägyptische Sprache und Altertumskunde

Bibliography

- Abusch, T./Schwemer, D., 2008: Texte aus Mesopotamien, 3: Das Abwehrzauber-Ritual *Maqlu* („Verbrennung“), in: Abusch, T. (ed.), Omina, Orakel, Rituale und Beschwörungen, TUAT N.F. 4, Gütersloh, 128–186.
- Ahituv, S., 1984: Canaanite toponyms in Ancient Egyptian documents, Jerusalem.
- Allen, J.P., 1984: The inflections of the verb in the Pyramid Texts, *Bibliotheca Aegyptia* 2, Malibu.
- Allen, J.P., 2002: The Heqanakht papyri, PMMA 27, New York.
- Alpin, P., 1980: Plantes d’Égypte, 1581–1584, traduit du latin, présenté et annoté par R. de Fenoyl, Voyageurs occidentaux en Égypte, Cairo.
- Altenmüller, H., 1977: Gliederung, in: LÄ II, Wiesbaden, 624–627.
- Arnold, E., 1990: The control notes and team marks, the south cemeteries of Lisht, II, PMMA 23, New York.
- Aufrère, S., 1983: Études de lexicologie et d’histoire naturelle I–III, BIFAO 83, 1–31.
- Ayali-Darshan, N., 2015: The identification of *hmrk* in Leiden Magical Papyrus I 343 + I 345 in light of the Eblaite texts, JNES 74, 87–89.
- Bardinet, T., 1995: Les papyrus médicaux de l’Égypte pharaonique, traduction intégrale et commentaire, Penser la médecine, Paris.
- Barns, J.W.B. (ed.), 1956: Five Ramesseum papyri, Oxford.
- Barta, W., 1973: Untersuchungen zum Götterkreis der Neunheit, MÄS 28, Berlin.
- Baum, N., 1988: Arbes et arbustes de l’Égypte ancienne, la liste de la tombe thébaine d’Ineni (n° 81), OLA 31, Leuven.
- Baum, N., 1994: *sntr*: une revision, RdE 45, 17–39.
- Bayoumi, A., 1940: Autour du champ des souchets et du champ des offrandes, Cairo.
- Beck, S., 2015a: Sāmānu: Konzepte der Dämonendarstellung, in: Neunert, G./Simon, H./Verbovsek, A./Gabler, K. (eds.), Text: Wissen – Wirkung – Wahrnehmung, Beiträge des vierten Münchner Arbeitskreises Junge Agyptologie (MAJA 4), 29.11. bis 1.12.2013, GOF IV/59, Wiesbaden, 89–103.
- Beck, S., 2015b: Sāmānu, ein vorderasiatischer Dämon in Ägypten, ÄAT 83, Münster.
- Beck, S., 2015c: Sāmānu as a human disease, JMC 26, 33–46.
- Berlev, O.D., 1972: Trudovoye naseleniye Egipta v epokhu srednego tsarstva, Moscow.
- Bierbrier, M.L., 2012: Who was who in Egyptology, London.
- Bissing, F.W. von/Blok, H.P., 1926: Eine Weihung an die sieben Hathoren, ZÄS 61, 83–93.
- Blackman, A.M., 1932: Middle-Egyptian stories, I, BAe 2, Brussels.
- Blackman, A.M./Fairman, H.W., 1943: The myth of Horus at Edfu, II, JEA 29, 2–36.
- Bordreuil, P./Caquot, A., 1980: Les textes en cunéiformes alphabétiques découverts en 1978 à Ibn Hani, Syria 57, 343–367.
- Bordreuil, P./Pardee, D., 1993: Le combat de Ba’lu avec Yammu d’après les textes ougaritiques, MARI 7, 63–70.
- Boreux, C., 1939: La stèle C.86 du musée du Louvre et les stèles similaires, in: Extrait des mélanges syriens offerts à M.R. Dussaud, II, 673–687.
- Borghouts, J.F., 1971: The magical texts of Papyrus Leiden I 348, Leiden.
- Borghouts, J.F., 1978: Ancient Egyptian magical texts, NISABA 9, Leiden.
- Boulos, L., 1983: Medicinal plants of North Africa, Algonac.
- Breasted, J.H., 1930: The Edwin Smith Surgical Papyrus, I, Chicago.
- Brunner-Traut, E., 1965: Spitzmaus und Ichneumon als Tiere des Sonnengottes, in: Schott, S. (ed.), Göttinger Vorträge vom Ägyptologischen Kolloquium der Akademie am 25. und 26. August 1964, Göttingen, 123–163.

- Brunner-Traut, E., 1975: Chenti-irti, in: LÄ I, Wiesbaden, 926–930.
- Buck, A. de, 1935–1961: The Egyptian coffin texts, I–VII, Chicago.
- Buck, A. de, 1948: On the meaning of the name *ḥpj*, *Orientalia Neerlandica*, Leiden, 1–22.
- Buck, A. de/Stricker, B.H., 1940: Teksten tegen schorpoeien naar pap. I 349, OMRO 21, 53–62.
- Budge, E.A.W., 1910: The chapters of coming forth by day or the Theban recension of the Book of the Dead, the Egyptian hieroglyphic text edited from numerous papyri, I, London.
- Burchardt, M., 1910: Die altkanaanäischen Fremdworte und Eigennamen im Agyptischen, Listen der syllabisch geschriebenen Worte sowie die altkanaanäischen Fremdworte und Eigennamen, II, Leipzig.
- Caminos, R.A., 1954: Late-Egyptian miscellanies, London.
- Caminos, R.A., 1977: A tale of woe, from a hieratic papyrus in the A.S. Pushkin Museum of Fine Arts in Moscow, Oxford.
- Cannuyer, C., 1990: Recherches sur l'onomasiologie du feu en ancien Égyptien, ZÄS 117, 103–111.
- Caquot, A., 1960: Les rephaim ougaritiques, Syria 37, 75–93.
- Černý, J., 1932: The abnormal-hieratic tablet Leiden I 431, in: Mond, R. (ed.), Studies presented to F.Ll. Griffith on his seventieth birthday, London, 46–56.
- Černý, J., 1949: On the origin of the Egyptian conjunctive, JEA 35, 25–30.
- Černý, J., 1952: Paper & books in Ancient Egypt, London.
- Černý, J., 1976: Coptic etymological dictionary, Cambridge/London *et al.*
- Černý, J./Gardiner, A.H., 1957: Hieratic ostraca, I–II, Oxford.
- Černý, J./Israelit-Groll, S., 1984: A late Egyptian grammar, Rome.
- Chabas, F., 1860: Le papyrus magique Harris, Chalon-sur-Saône.
- Chabas, F., 1862: Notice sommaire des papyrus hiéroglyphiques égyptiens I.343–371 du Musée d'Antiquités des Pays-Bas à Leide, in: Leemans, C. (ed.), Monumens égyptiens du Musée d'Antiquités des Pays-Bas à Leide, Monumens de la religion et du culte public et privé, II.21, Leiden, 62–79.
- Chabas, F.J., 1901: Notices sommaires des papyrus hiéroglyphiques égyptiens I. 343–371 du Musée d'Antiquités des Pays-Bas à Leyde, Paris.
- Chabas, F., 1902: Œuvres diverses II, Bibliothèque Égyptologique 10, Paris, 131–171.
- Charpentier, G., 1981: Recueil de matériaux épigraphiques relatifs à la botanique de l'Égypte antique, Paris.
- Chassinat, É., 1892: Le temple d'Edfou, I, MMAF 10, Paris.
- Chassinat, É., 1930: Le temple d'Edfou, V, MMAF 22, Paris.
- Chassinat, É., 1934: Le temple de Dendera, II, Cairo.
- Chassinat, É., 1966: Le mystère d'Osiris au mois de Khoiak, 1, PIFAO, Cairo.
- Chemettre, M./Goyon, J.-C., 1996: Le catalogue raisonné des producteurs de styrax et d'oliban d'Edfou et d'Athribis de Haute Égypte, SAK 23, 47–82.
- Clère, J.J., 1952: La lecture de la fraction “deux tiers” en Égyptien, ArOr 20, 629–641.
- Cook, S.A., 1930: The religion of ancient Palestine in the light of archaeology, Schweich lectures of the British Academy 1925, London, 112.
- Cornelius, I., 1994: The iconography of the Canaanite gods Reshef and Ba'al, Late Bronze and Iron Age I periods (c 1500–1000 BCE), OBO 140, Freiburg (Switzerland).
- Cornelius, I., 2004: The many faces of the goddess, the iconography of the Syro-Palestinian goddesses Anat, Astarte, Qedeshet, and Ashera c. 1500–1000 BCE, OBO 204, Freiburg (Switzerland).
- Couroyon, B., 1964: Trois épithètes de Ramsès II, Or 33, 443–462.
- Crum, W.E., 1939: A Coptic dictionary, Oxford.
- Daumas, F., 1975: L'offrande simultanée de l'encens et de l'or dans les temples de l'époque tardive, RdÉ 27, 102–109.
- Dawson, W.R., 1927: The number ‘seven’ in Egyptian texts, Aegyptus 8, 97–107.
- Dawson, W.R., 1928: The pig in Ancient Egypt, a commentary on two passages of Herodotus, JRAS 28, 597–608.

- Dawson, W.R., 1931: Notes on Egyptian magic, *Aegyptus* 11/1, 23–28.
- Dawson, W.R., 1934a: Studies in the Egyptian medical texts – III, *JEA* 20, 41–46.
- Dawson, W.R., 1934b: Studies in the Egyptian medical texts – IV, *JEA* 20, 185–188.
- Dawson, W.R., 1949: Anastasi, Sallier, and Harris and their papyri, *JEA* 39, 158–166.
- Dawson, W.R./Peet, T.E., 1933: The so-called poem on the King's chariot, *JEA* 19, 167–174.
- Derchain, P., 1962: Mythes et dieux lunaires en Égypte, *SourcesOr* V, 17–67.
- Dévaud, E., 1911: A propos d'un groupe hiératique, *ZÄS* 49, 106–116.
- Dhorme, É./Dessaud, R., 1949: Les religions de Babylonie et d'Assyrie, Les religions des Hittites et des Hourrites, des Phéniciens et des Syriens, I–II, Paris.
- Dietrich, M./Loretz, O./Sanmartín, J., 1995: The cuneiform alphabetic texts from Ugarit, Ras Ibn Hani and other places (KTU: second, enlarged edition), *ALASPM* 8, Münster.
- Draby, W.J./Ghalioungui, P./Grivetti, L., 1977: Food, the gift of Osiris, I–II, London/New York/San Francisco.
- Drioton, É., 1938: Note sur un cryptogramme récemment découvert à Athribis, *ASAE* 38, 109–116.
- Drioton, É., 1955: Boekbesprekingen – Egyptologie: A. Massart, The Leiden Magical Papyrus I 343 + 345, Leyde 1954, *BiOr* 12, 163–166.
- DuQuesne, T., 2002: La déification des parties du corps, correspondances magiques et identification avec les dieux dans l'Égypte ancienne, in: Koenig, Y. (ed.), *La magie en Égypte: à la recherche d'une définition*, Actes du colloque organisé par le musée du Louvre les 29 et 30 septembre 2000, Paris, 237–271.
- Ebbell, B., 1937: The Papyrus Ebers, the greatest Egyptian medical document, London/Copenhagen.
- Ebbell, B., 1938: Alt-ägyptische Bezeichnungen für Krankheiten und Symptome, Skrifter utgitt av det Norske Videnskaps-Akademii i Oslo, II. Hist.-Filos. Klasse, 3, Oslo.
- Edel, E., 1970: Die Felsengräber des Qubbet el Hawa bei Assuan, II: Die althieratischen Topaufschriften, I: Die Topaufschriften aus den Grabungsjahren 1960, 1961, 1962, 1963 und 1965, 2. Teil, Text (Fortsetzung), Wiesbaden.
- Edwards, I.E.S., 1960: Oracular amuletic decrees of the Late New Kingdom, I–II, *Hieratic Papyri in the British Museum*, Fourth Series, London.
- Englund, G., 1994: La lumière et la répartition des textes dans la pyramide, *BdÉ* 106 I (= FS J. Leclant I), 169–180.
- Enmarch, R., 2005: A world upturned, commentary on and analysis of the dialogue of Ipuwer and the Lord of All, Oxford.
- Erman, A., 1901: Zaubersprüche für Mutter und Kind aus dem Papyrus 3027 des Berliner Museums, Berlin.
- Erman, A., 1909: Assimilation des 'Ajin an andre schwache Konsonanten, *ZÄS* 46, 96–104.
- Erman, A., 1933: *Neuaegyptische Grammatik*, Leipzig.
- Erman, A./Grapow, H. (eds.), 1926–1950: *Wörterbuch der aegyptischen Sprache*, I–VI, Berlin/Leipzig.
- Eschweiler, P., 1994: *Bildzauber im Alten Ägypten*, OBO 137, Freiburg (Switzerland).
- Faulkner, R.O., 1962: *A concise dictionary of Middle Egyptian*, Oxford.
- Fischer-Elfert, H.-W., 1983: Textkritische und lexikographische Notizen zu den Late Egyptian Miscellanies, *SAK* 10, 141–149.
- Fischer-Elfert, H.-W., 2005a: *Altägyptische Zaubersprüche*, Stuttgart.
- Fischer-Elfert, H.-W., 2005b: *Abseits von Ma'at, Fallstudien zu Außenseitern im Alten Ägypten*, Würzburg.
- Fischer-Elfert, H.-W., 2011: *Sāmānu on the Nile: the transfer of a Near Eastern demon and magico-medical concepts into the New Kingdom*, in: Collier, M./Snape, S. (eds.), *Ramesside studies in honour of K.A. Kitchen*, Bolton, 189–198.
- Fischer-Elfert, H.-W., 2015: *Magika Hieratika* in Berlin, Hannover, Heidelberg und München, mit einem Beitrag von M. Krutzsch, ÄOP 1, Berlin/Munich *et al.*
- Fleming, D., 1991: The voice of the Ugaritic incantation priest (RIH 78/20), *UF* 23, 141–154.
- Frandsen, P.J., 1974: An outline of the Late Egyptian verbal system, Copenhagen.
- Frohn, B., 2007: *Lexikon der Heilpflanzen und ihrer Wirkstoffe*, Augsburg.

- Frohne, D., 2002: *Heilpflanzenlexikon, ein Leitfaden auf wissenschaftlicher Grundlage*, Stuttgart.
- Fulco, W.J., 1976: The Canaanite god Rešep, AOS/Essay 8, New Haven.
- Gardiner, A.H., 1906: Miszellen: the goddess Ningal in an Egyptian text, *ZÄS* 43, 97.
- Gardiner, A.H., 1909: The admonitions of an Egyptian sage from a hieratic papyrus in Leiden (Pap. Leiden 344 recto), Leipzig.
- Gardiner, A.H., 1911a: "To wait for" in Egyptian, *ZÄS* 49, 100–102.
- Gardiner, A.H., 1911b: Egyptian hieratic texts, I, *Papyrus Anastasi I and the Papyrus Koller*, Leipzig.
- Gardiner, A.H., 1912: Review, *PSBA* 34, 257–265.
- Gardiner, A.H., 1915: Magic (Egyptian), in: Hastings, J. (ed.), *Encyclopedia of Religion & Ethica*, 8, Edinburgh/New York, 262–269.
- Gardiner, A.H., 1916a: Some personifications II, Hu "Authoritative Utteranc", Sia "Understanding", *PSBA* 38, 43–54, 83–95.
- Gardiner, A.H., 1916b: Notes on the story of Sinuhe, Paris.
- Gardiner, A.H., 1928: An Egyptian split infinitive and the origin of the Coptic conjunctive tense, *JEA* 14, 86–96.
- Gardiner, A.H., 1930: A new letter to the dead, *JEA* 16, 19–22.
- Gardiner, A.H., 1935: Hieratic papyri in the British Museum, Third Series, I–II, London.
- Gardiner, A.H., 1937: Late-Egyptian miscellanies, *BAe* 7, Brussels.
- Gardiner, A.H., 1947: Ancient Egyptian onomastica, I–II, Oxford.
- Gardiner, A.H., 1948: The first pages of the Wörterbuch, *JEA* 34, 12–18.
- Gardiner, A.H., 1988: Egyptian grammar, Oxford.
- Gauthier, H., 1925–1931: *Dictionnaire des noms géographiques contenues dans les textes hiéroglyphiques*, I–VII, Cairo.
- Gelb, I.J., *et al.* (eds.), 1956–2010: *The Assyrian dictionary of the Oriental Institute of the University of Chicago*, 1–21, Chicago/Glückstadt.
- Germer, R., 1979: Untersuchung über Arzneimittelpflanzen im Alten Ägypten, Hamburg.
- Germer, R., 1985: Flora des pharaonischen Ägyptens, SDAIK 14, Wiesbaden.
- Germer, R., 2002: Die Heilpflanzen der Ägypter, Düsseldorf/Zurich.
- Germer, R., 2008: Handbuch der altägyptischen Heilpflanzen, Philippika: Marburger alttumskundliche Abhandlungen 21, Wiesbaden.
- Ghalioungui, P., 1968: La notion de maladie dans les textes égyptiens et ses rapports avec la théorie humorale, *BIFAO* 66, 37–48.
- Goede, B., 2006: Die „Dreckapotheke“ der Ägypter, das Erwachen der Heilkunst im Alten Ägypten, *AW* 37/6, 8–14.
- Görg, M., 1987: Ein Gott Amalek?, *BN* 40, 14–15.
- Golenischeff, W.S., 1877: Die Metternichstele in der Originalgröße zum ersten Mal herausgegeben, Leipzig.
- Golenischeff, W.S., 1913: Les papyrus hiératiques No 1115, 1116A et 1116B de l'Ermitage impérial à St.-Pétersbourg, St. Petersburg.
- Goyon, J.-C., 1985: Les dieux-gardiens et la genèse des temples (d'après les textes de l'époque gréco-romaine), les soixante d'Edfou et les soixante-dix-sept dieux de Pharbaethos, *BdÉ* 93, Cairo.
- Goyon, J.-C., 2003: Sources d'étude de la parfumerie sacrée de l'antique Égypte. Résines, gommes-résines, et oléo-résines. Essai de bilan et problèmes à résoudre, in: LeBlanc, C., *et al.* (eds.), *Parfums, onguents et cosmétiques dans l'Egypte ancienne: actes des rencontres pluridisciplinaires tenues au Conseil national de la culture, Le Caire, 27–29 avril 2002*, Memnonia, Suppl. 1, Cairo, 51–65.
- Grapow, H., 1939: Wie die Alten Aegypter sich anredeten, wie sie sich grüßten und wie sie miteinander sprachen, I: Zum Formalen und Syntaktischen der Anreden, Anrufe, Ausrufe, Wünsche und Grüße, Abhandlungen der Preußischen Akademie der Wissenschaften, Philosophisch-historische Klasse, 11, Berlin.
- Grapow, H./Deines, H. von/Westendorf, W., 1954–1962: *Grundriss der Medizin der Alten Ägypter*, I–VIII, Berlin.

- Gray, I., 1979: The blood bath of the goddess Anat in the Ras Shamra texts, UF 11, 315–324.
- Grdseloff, B., 1942: Les débuts du culte de Rechef en Égypte, Cairo.
- Griesammer, R., 1975: Chontamenti, in: LÄ I, Wiesbaden, 964–965.
- Griffiths, J.G., 1958: A postscript on Khenty-ierty, CdÉ 33, 192–193.
- Guest, E./ar-Rawi, A., *et al.* (eds.), 1966–1985: Flora of Iraq, I–IV, VIII–IX, Glasgow/Baghdad.
- Guiter, J., 2001: Contraception en Égypte ancienne, BIFAO 101, 221–236.
- Gunn, B., 1924: Studies in Egyptian syntax, Paris.
- Györy, H., 2002: „Öffnen des Sehens“, Gedanken über das Rezept Ebers 344, GM 189, 47–57.
- Haas, V., 1981: Zwei Gottheiten aus Ebla in hethitischer Überlieferung, OrAnt 20, 251–257.
- Haas, V., 1994: Geschichte der hethitischen Religion, HdO I, 15, Leiden/New York *et al.*
- Hallo, W.W./Younger, K.L. Jr. (eds.), 1997: The context of scripture, canonical compositions from the biblical world, Leiden/New York *et al.*
- Hannig, R., 1995: Großes Handwörterbuch Ägyptisch-Deutsch (2800–950 v. Chr.), Kulturgeschichte der Antiken Welt 64, Mainz.
- Harris, J.R., 1961: Lexicographical studies in Ancient Egyptian minerals, VIO 54, Berlin.
- Hayes, W.C., 1942: Ostraca and name stones from the tomb of Sen-Müt (No. 71) at Thebes, PMMA 15, New York.
- Helck, W., 1971: Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend v. Chr., ÄA 5, Wiesbaden.
- Helck, W., 1977: Hathoren, sieben, in: LÄ II, Wiesbaden, 1033.
- Helck, W., 1982: Mond, in: LÄ IV, Wiesbaden, 192–196.
- Hiller, K./Melzig, M.F., 2010: Lexikon der Arzneipflanzen und Drogen, Heidelberg.
- Hoch, J.E., 1994: Semitic words in Egyptian texts of the New Kingdom and the Third Intermediate Period, Princeton.
- Hötting, H., 1997a: Lebenssaft Urin, die heilende Kraft, Augsburg.
- Hötting, H., 1997b: Heilkraft des Urins, Diagnose – Anwendung – Wirkung, Munich.
- Hoftijzer, J./Jongeling, K., 1995: Dictionary of the north-west Semitic inscriptions, I–II, HdO I, 21.1–2, Leiden.
- Hopfner, T., 1913: Der Tierkult der Alten Ägypter nach den griechisch-römischen Berichten und den wichtigeren Denkmälern, Denkschrift der Kaiserlichen Akademie der Wissenschaften in Wien, Vienna, 60–63.
- Hoppe, H.A., 1958: Drogenkunde, Handbuch der pflanzlichen und tierischen Rohstoffe, Hamburg.
- Hornung, E., 1975–1976: Das Buch von der Anbetung des Re im Westen (Sonnenlitanei), nach den Versionen des Neuen Reiches, I–II, AH 2–3, Basel/Geneva.
- Hornung, E., 1982: Der Ägyptische Mythos von der Himmelskuh, eine Ätiologie des Unvollkommenen, OBO 46, Freiburg (Switzerland).
- Hornung, E., 1990: Das Totenbuch der Ägypter, Zurich/Munich.
- Hubai, P., 1992: Eine literarische Quelle der Ägyptischen Religionsphilosophie? Das Märchen vom Prinzen, der drei Gefahren zu überstehen hatte, in: Luft, U. (ed.), The intellectual heritage of Egypt, studies presented to László Kákosy by friends and colleagues on the occasion of his 60th birthday, StudAeg 14, Budapest, 277–300.
- el-Huseny, A.M., 2006: Die inkonsequente Tabuisierung von Sus scrofa Linnaeus, 1758 im Alten Ägypten, seine ökonomische und religiöse Bedeutung, Berlin.
- Jacquet-Gordon, H.J., 1960: The inscription on the Philadelphia-Cairo statue of Osorkon II, JEA 46, 12–23.
- Jansen-Winkel, K., 1996: „Horizont“ und „Verklärtheit“: Zur Bedeutung der Wurzel *ʒh*, SAK 23, 201–215.
- Jansen-Winkel, K., 1997: Eine Grabübernahme in der 30. Dynastie, JEA 83, 169–178.
- Janssen, J.J., 1975: Commodity prices from the Ramessid Period, an economic study of the village of necropolis workmen at Thebes, Leiden.
- Janssen, J.J., 2008: Daily dress at Deir el-Medina, words for clothing, Egyptology 8.
- Jéquier, G., 1922: Matériaux pour servir à l'établissement d'un dictionnaire d'archéologie égyptienne, BIFAO 19.
- Jonckheere, F., 1947: Le papyrus médical Chester Beatty, la médecine égyptienne 2, Brussels.
- Jonckheere, F., 1949: Rezension: Livres: Steuer, R. O., ‘*Whdw*’ aetiological principle of pyaemia in Ancient

- Egyptian Medicine, Baltimore 1948, CdÉ 48, 267–270.
- Junge, F., 2008: Einführung in die Grammatik des Neu-ägyptischen, Wiesbaden.
- Junker, H., 1917: Die Onurislegende, Kaiserliche Akademie der Wissenschaften in Wien, Philosophisch-historische Klasse, Denkschriften 59, 1 & 2, Abhandlungen, Vienna.
- Junker, H., 1942: Der sehende und der blinde Gott (*Mhntj-jrtj* und *Mhntj-n-jrtj*), Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Philosophisch-historische Klasse, 7, Munich.
- Kees, H., 1925: Zu den ägyptischen Mondsagen, ZÄS 60, 1–15.
- Kees, H., 1943: Farbensymbolik in ägyptischen religiösen Texten, Nachrichten von der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, 11, Göttingen, 413–479.
- Kees, H., 1987: Der Götterglaube im alten Ägypten, Berlin.
- Keimer, L., 1924: Die Gartenpflanzen im Alten Ägypten, I, Ägyptologische Studien, Hamburg/Berlin.
- Keimer, L. (Germer, R., ed.), 1984: Die Gartenpflanzen im alten Ägypten, II, SDAIK 13, Mainz.
- Koch, R., 1990: Die Erzählung des Sinuhe, BAe 17, Brussels.
- Koehler, L./Baumgartner, W., 1967–1995: Hebräisches und Aramäisches Lexikon zum Alten Testament, I–V, Leiden/Cologne/New York.
- Koenig, Y., 1992: L'eau et la magie, BdÉ 110, Cairo, 239–248.
- Koenig, Y., 1997: Les ostraca hiératiques inédits de la Bibliothèque nationale et universitaire de Strasbourg, DFIFAO 33, Cairo.
- Kolta, K.S., 2000: Wein als Opfergabe und Medizin in altägyptischer und koptischer Zeit, Naturheilpraxis mit Naturmedizin 5/2000, 761–771.
- Kolta, K.S., 2001: Altägyptische Heilpflanzen – einst und heute, Naturheilpraxis mit Naturmedizin 1/2001, 42–51.
- Kolta, K.S./Schwarzmann-Schafhauser, D., 2000: Die Heilkunde im Alten Ägypten, Sudhoffs Archiv, Zeitschrift für Wissenschaftsgeschichte, Beihefte 42.
- Kolta, K.S./Tessenow, H., 2000: „Schmerzen“, „Schmerzstoffe“ oder „Fäulnisprinzip“? Zur Bedeutung von *wḥdw*, einem zentralen Terminus der altägyptischen Medizin, ZÄS 127, 38–52.
- Krauss, R., 1997: Astronomische Konzepte und Jenseitsvorstellungen in den Pyramidentexten, ÄA 59, Wiesbaden.
- Krebs, M., 1942: Der menschliche Harn als Heilmittel, Geschichte/Grundlagen/Entwicklung/Praxis, Stuttgart.
- Kurth, D., 1980: I. Hieratischer Text, 1. Magischer Papyrus gegen Krankheiten, in: Kurth, D./Thissen, H.-J./Weber, M. (eds.), Kölner Ägyptische Papyri (P. Köln ägypt.), Abhandlung der Rheinisch-Westfälischen Akademie der Wissenschaften, Papyrologica Coloniensis IX, Paderborn/Munich *et al.*
- Lange, H.O., 1927: Der magische Papyrus Harris, Copenhagen.
- Leclant, J., 1975: Earu-Gefilde, in: LÄ I, Wiesbaden, 1156–1160.
- Leemans, C., *et al.*, 1839–1905: Monumens égyptiens du Musée d'Antiquités des Pays-Bas à Leide, Leiden.
- Leemans, C., 1840: Description raisonnée des monumens égyptiens du Musée d'Antiquités des Pays-Bas à Leide, Leiden.
- Lefebvre, G., 1949: Romans et contes égyptiens de l'époque pharaonique, Traduction avec introduction, notices et commentaires, Paris.
- Leitz, C., 1997: Die Schlangennamen in den ägyptischen und griechischen Giftbüchern, Akademie der Wissenschaften und Literatur, Abhandlung der Geistes- und Sozialwissenschaftlichen Klasse 1997/6, Stuttgart.
- Leitz, C., 1999: Magical and medical papyri of the New Kingdom, Hieratic Papyri in the British Museum, VII, Cambridge.
- Leitz, C. (ed.), 2002–2003: Lexikon der Götter und Götterbezeichnungen, I–VIII, OLA 110–116, 129, Leuven.
- Lesko, L.H. (ed.), 1982–1990: A dictionary of Late Egyptian, I–V, Berkeley.
- Lexa, F., 1925: La magie dans l'Égypte antique, de l'ancien empire jusqu'à l'époque copte, II, Paris.
- Lipiński, E., 2009: Resheph, a Syro-Canaanite Deity, OLA 181, Leuven.

- Löw, I., 1967: Die Flora der Juden, I–IV, Hildesheim.
- Long, B., 1984: À propos de l'usage de menthes dans l'Égypte ancienne, in: *Mélanges Adolphe Gutbub, Montpellier*, 145–159.
- Loret, V., 1935–1938: Pour transformer un vieillard en jeune homme (Pap. Smith, XXI,9–XXII,10), in: *Mélanges Maspero I: Orient ancien 2*, MIFAO 66.2, Cairo, 853–877.
- Loret, V., 1949: La résine de térébinthe (sonter) chez les Anciens Égyptiens, *Recherches d'archéologie, de philologie et d'histoire* 19, Cairo.
- Loret, V., 1975: La flore pharaonique d'après les documents hiéroglyphiques et les spécimens découverts dans les tombes, Hildesheim/New York.
- Loretz, O., 1990: *Ugarit und Bibel, Kanaanäische Götter und die Religion im Alten Testament*, Darmstadt.
- Loretz, O., 2003: Ugaritisch *abd* „Sklave, Diener, Vasall“, eine Studie zu ug.-he. *abd alm* || *bn 'amt* (KTU 1.14 III 22–32a et par.) in der juridischen Terminologie alt-orientalischer Verträge, UF 35, 333–389.
- Lucas, A./Harris, J.R., 1962: *Ancient Egyptian materials and industries*, London.
- Macadam, M.F.L., 1949: *The temples of Kawa*, I–II, London.
- Manjo, G., 1975: *The healing hand, man and wound in the Ancient World*, Cambridge (MA), 69–140.
- Manniche, L., 1989: *An Ancient Egyptian herbal*, London.
- Mariette, A., 1875: *Karnak, étude topographique et archéologique avec un appendice comprenant les principaux textes découverts ou recueillis pendant les fouilles exécutées à Karnak*, Leipzig.
- Massart, A., 1954: The Leiden magical papyrus I 343 + I 345, OMRO 34 Suppl., Leiden.
- Massart, A., 1957: The Egyptian Geneva Papyrus MAH 15274, MDAIK 15, 172–185.
- Massart, A., 1959: À propos des 'listes' dans les textes égyptiens funéraires et magiques, *Studia Biblica et Orientalia* 3/*Analecta Biblica* 12, 227–246.
- Mathieu, B., 2000: Rezension: *Hieratische Ostraca*, OLZ 95, 245–256.
- Matić, U., 2015: Eine Anmerkung zu *ḳ-t-y* und pLeiden I 343 + I 345 (Recto VI: 7–10), GM 244, 57–66.
- Meeks, D., 1980–1982: *Année lexicographique, Égypte ancienne*, I–III, Paris.
- Meeks, D., 1997: Les emprunts égyptiens aux langues sémitiques durant le Nouvel Empire et la Troisième Période Intermédiaire, les aléas du comparatisme, BiOr 54, 32–61.
- Meier, G., 1937: *Die assyrische Beschwörungssammlung Maqlu*, AfO Beih. 2, Vienna.
- Mercer, S.A.B., 1949: *The religion of Ancient Egypt*, London.
- Mininberg, D.T., 2008: Honey in Ancient Egyptian medicine, mechanisms of efficacy, GM 217, 61–63.
- Möller, G., 1927: *Hieratische Paläographie, die Ägyptische Buchschrift in ihrer Entwicklung von der fünften Dynastie bis zur römischen Kaiserzeit*, II: Von der Zeit Thutmosis' III. bis zum Ende der einundzwanzigsten Dynastie, Leipzig.
- Molen, R. van der, 2000: *A hieroglyphic dictionary of Egyptian Coffin Texts*, PdÄ 15, Leiden/Boston *et al.*
- Moorey, P.R.S., 1994: *Ancient Mesopotamian materials and industries, the archaeological evidence*, Oxford.
- Morenz, L.D., 1999: Rescheph und „*jtwm* (= Ada(m)ma), seine Frau“, ein altsyrisches Götterpaar in einem ägyptischen medico-magischen Text und zur *Göttin Edom, UF 31, 373–375.
- Morschauser, S., 1991: Threat-formulae in Ancient Egypt, a study of the history, structure and use of threats and curses in Ancient Egypt, Baltimore (MD).
- Moursi, H., 1992: *Die Heilpflanzen im Land der Pharaonen, Ägyptisch-Nubische Volksmedizin*, Cairo.
- Müller, M., 2000: Rezension: Y. Koenig, *Les ostraca hiéritiques inédits de la Bibliothèque nationale et universitaire de Strasbourg*, DFIAFO 33, 1997, LingAeg 7, 271–288.
- Müller, M., 2002: Rezension: Hoch, J.E., Semitic words in Egyptian texts of the New Kingdom and Third Intermediate Period, Princeton 1994, OLZ 97, 30–43.
- Müller, M., 2006: Magie in der Schule? Die magischen Sprüche der Schülerhandschrift pBM 10.085 + 10.105, in: Moers, G./Behlmer, H./Demuß, K./Widmaier, K. (eds.), *jn.t dr.w*, Festschrift für Friedrich Junge, I–II, Göttingen, 449–465.

- Müller, M., 2008: Levantinische Beschwörungen in ägyptischer Übersetzung; in: Abusch, T. (ed.), *Omina, Orakel, Rituale und Beschwörungen*, TUAT N.F. 4, Gütersloh, 275–293.
- Münnich, M.M., 2013: The god Resheph in the Ancient Near East, *Orientalische Religionen in der Antike* 11, Tübingen.
- Murray, M.A., 1922: Knots, *AE* 22, 14–19.
- Myśliwiec, K., 1978: *Studien zum Gott Atum*, I, HÄB 5, Hildesheim.
- Myśliwiec, K., 1983: La mère, la femme, la fille et la variante du dieu Atoum, *ET* 13, 297–304.
- Naville, E., 1886: *Das Agyptische Todtenbuch der XVIII. bis XX. Dynastie aus verschiedenen Urkunden zusammengestellt*, I–II, Berlin.
- Newberry, P.E., 1948: *Fy 'Cerastes'*, *JEA* 34, 118.
- Nibbi, A., 1994: Some remarks on the cedar of Libanon, *DE* 28, 35–52.
- Nibbi, A., 1996: Cedar again, *DE* 34, 37–59.
- Nibbi, A., 2003: Cedar yet again, *DE* 56, 69–83.
- Nicholson, P.T./Shaw, I., 2000: *Ancient Egyptian materials and technology*, Cambridge.
- Nordh, K., 1996: *Aspects of Ancient Egyptian curses and blessings, conceptual background and transmission*, Uppsala.
- Nunn, J.F., 1996: *Ancient Egyptian medicine*, London.
- O'Callaghan, R.T., 1952: The word *Ktp* in Ugaritic and Egypto-Canaanite mythology, *Or* 21, 37–46.
- Olmo Lete, G. del, 2008: *Mythologie et religion de la Syrie au IIe millénaire AV.J.C. (1500–1200)*, in: Olmo Lete, G. del (ed.), *Mythologie et religion des sémites occidentaux*, OLA 162.2, Leuven, 25–162.
- Olmo Lete, G. del, 2014: *Incantations and anti-witchcraft texts from Ugarit, with a contribution by Rowe, M.*, SANER 4, Boston/Berlin.
- Olmo Lete, G. del/Sanmartín, J., 2003: A dictionary of the Ugaritic language in the alphabetic tradition, I–II, *HdO* I 67.1–2, Leiden.
- Osing, J., 1976: *Die Nominalbildung des Ägyptischen*, SDAIK 3, I–II, Wiesbaden.
- Otto, E., 1938: *Beiträge zur Geschichte der Stierkulte in Aegypten*, UGAÄ 13, Berlin.
- Parker, S.B. (ed.), 1997: *Ugaritic narrative poetry*, SBL Writing from the Ancient World 9, Atlanta.
- Pinch, G., 1994: *Magic in Ancient Egypt*, London.
- Pleyte, W./Rossi, F., 1869–1876: *Papyrus de Turin*, I–II, Leiden.
- Polotsky, H.J., 1929: *Zu den Inschriften der 11. Dynastie, UGAÄ 11*, Leipzig.
- Pommerening, T., 2006: Überlegungen zur Beurteilung der Wirksamkeit altägyptischer Arzneimittel aus heutiger Sicht, in: Zibellus-Chen, K./Fischer-Elfert, H.-W. (eds.), „Von reichlich ägyptischem Verstande“, *Festschrift für Waltraud Guglielmi zum 65. Geburtstag*, Philippika: Marburger altertumskundliche Abhandlungen 11, Wiesbaden, 103–112.
- Posener, G., 1940: *Princes et pays d'Asie et de Nubie, textes hiératiques sur des figurines d'envoûtement du Moyen Empire*, Brussels.
- Posener, G., 1949: Les signes noires dans les rubriques, *JEA* 35, 77–81.
- Prechel, D., 1996: Die Göttin Išhara, ein Beitrag zur altorientalischen Religionsgeschichte, *ALASPM* 11, Münster.
- Pschyrembel, W. (ed.), 2011: *Pschyrembel, Klinisches Wörterbuch*, Berlin/New York.
- Quack, J.F., 1993: Ein altägyptisches Sprachtabu, *LingAeg* 3, 59–79.
- Quack, J.F., 1994: Die Lehre des Ani, ein neuägyptischer Weisheitstext in seinem kulturellen Umfeld, *OBO* 141, Freiburg (Switzerland).
- Rahmouni, A., 2008: Divine epithets in the Ugaritic alphabetic texts, *HdO* I 93, Leiden.
- Ranke, H., 1924: Die Vergottung der Glieder des menschlichen Körpers bei den Ägyptern, *OLZ* 27, 558–564.
- Raue, D., 2005: Die sieben Hathoren von *Prt*, *ASAE* Suppl. 34.2, 247–261.
- Raven, M.J., 1997: Charms for protection during the epagomenal days, in: Dijk, J. van (ed.), *Essays on Ancient Egypt in honour of Herman te Velde*, *Egyptological Memoirs* 1, Groningen, 275–291.
- Refai, H., 2001: Nebet-Hetepet, Iusas und Temet, die weiblichen Komplemente des Atum, *GM* 181, 89–94.
- Reintges, C., 1996: Pyr. 426a revisited, *ZÄS* 123, 138–157.

- Ritner, R.K., 1993: The mechanics of Ancient Egyptian magical practice, SAOC 54, Chicago.
- Roccati, A., 2011: Magica Taurinensis, il grande papiro magico di Torino e i suoi duplicati, AnOr 56, Rome.
- Rochholz, M., 2002: Schöpfung, Feindvernichtung, Regeneration, Untersuchungen zum Symbolgehalt der machtgeladenen Zahl 7 im alten Ägypten, ÄAT 56, Wiesbaden.
- Sallaberger, W./Westenholz, A., 1999: Mesopotamien, Akkade-Zeit und Ur III Zeit, OBO 160.3, Freiburg (Switzerland).
- Saunders, J.B. de C.M., 1963: The transitions from Ancient Egyptian to Greek medicine, Logan Clendening Lectures on the History and Philosophy of Medicine 10, Lawrence.
- Schenkel, W., 1982: Onuris, in: LÄ IV, Wiesbaden, 573–457.
- Schenkel, W., 2005a: Tübinger Einführung in die klassisch-ägyptische Sprache und Schrift, Tübingen.
- Schenkel, W., 2005b: Das *šdm(w)-f*-Passiv, Perfekt vs. Futur, nach dem Zeugnis der Sargtexte, ZÄS 132, 40–54.
- Schneider, W., 1968–1975: Lexikon zur Arzneimittelgeschichte, Sachwörterbuch zur Geschichte der pharmazeutischen Botanik, Chemie, Mineralogie, Pharmakologie, Zoologie, I–VII, Frankfurt.
- Schwemer, D., 2001: Die Wettergottgestalten Mesopotamiens und Nordsyriens im Zeitalter der Keilschriftkulturen, Materialien und Studien nach den schriftlichen Quellen, Wiesbaden.
- Serpico, M./White, R., 1998: Chemical analysis of coniferous resins from Ancient Egypt using gas chromatography/mass spectrometry (GC/MS), in: Eyre, C. (ed.), Proceedings of the Seventh International Congress of Egyptologists, Cambridge, 3–9 September 1995, OLA 82, Leuven, 1037–1048.
- Sethe, K., 1908–1910: Die Altagyptischen Pyramidentexte, nach Papierabdrücken und Photographien des Berliner Museums, I–II, Leipzig.
- Sethe, K., 1916: Von den Zahlen und Zahlworten bei den alten Ägyptern und was für andere Völker und Sprachen daraus zu lernen ist, Strasbourg.
- Sethe, K., 1956: Urkunden der 18. Dynastie, Historisch-biographische Urkunden IV, 1–4, Berlin.
- Singer, I., 1996: Muwatalli's prayer to the assembly of gods through the storm-god of lightning (CTH 381), Atlanta.
- Sipos, P./Győry, H./Hagymási, K./Ondrejka, P./Blázovics, A., 2004: Surgical history, special wound healing methods used in Ancient Egypt and the mythological background, World Journal of Surgery 28, 211–216.
- Sivan, D./Cochavi-Rainey, Z., 1992: West Semitic vocabulary in Egyptian script of the 14th to the 10th centuries BCE, Beer-Sheva: Studies by the Department of the Bible and Ancient Near East 4, Be'er-Sheva.
- Smith, M.S., 1994: The Ugaritic Baal Cycle, introduction with text, translation and commentary of KTU 1.1–1.2, I, Supplements to Vetus Testamentum 55, Leiden/New York *et al.*
- Smith, M.S./Pitard, W.T., 2009: The Ugaritic Baal Cycle, introduction with text, translation and commentary of KTU/CAT 1.3–1.4, II, Supplements to Vetus Testamentum 114, Leiden.
- Soden, W. von, 1965–1981: Akkadisches Handwörterbuch (AHw), I–III, Wiesbaden.
- Soldt, W.H. van, 2005: The topography of the city-state of Ugarit, AOAT 324, Münster.
- Spronk, K., 1999: The incantations, in: Watson, W.G.E./Wyatt, N. (eds.), Handbook of Ugaritic studies, Leiden/Boston *et al.*, 270–286.
- Stadelmann, R., 1967: Syrisch-Palästinensische Gottheiten in Ägypten, PdÄ 5, Leiden.
- Stadler, M.A., 2004: Isis, das göttliche Kind und die Weltordnung, neue religiöse Texte aus dem Fayum nach dem Papyrus Wien D. 12006 Recto, MPER 28, Vienna.
- Staehelin, E., 1970: Bindung und Entbindung, Erwägungen zu Papyrus Westcar 10,2, ZÄS 96, 125–139.
- Stephan, J., 2001: Ordnungssysteme in der Altagyptischen Medizin und ihre Überlieferung in den europäischen Kulturreihen, Hamburg.
- Steuer, R.O., 1933: Myrrhe und Stakte, Schriften der Arbeitsgemeinschaft der Ägyptologen und Afrikanisten in Wien, Vienna.

- Steuer, R.O., 1937: Über das wohlriechende Natron bei den Alten Ägyptern, Interpretation, Darstellung und Kultur des *šntr*, Leiden.
- Steuer, R.O., 1948: *Whdw*, aetiological principle of pyaemia in Ancient Egyptian medicine, Bulletin of the History of Medicine 10 Suppl., Baltimore.
- Suys, P.E., 1934: Le papyrus magique du Vatican, Or 3, 63–87.
- Täckholm, V./Drar, M., 1941–1969: Flora of Egypt, I–IV, Bulletin of the Faculty of Science, 28, 30, 36.
- Tazawa, K., 2009: Syro-Palestinian deities in New Kingdom Egypt, the hermeneutics of their existence, BAR International Series 1965, Oxford.
- Thomas, C., 1999: Ein ganz besonderer Saft – Urin, Munich.
- Toorn, K. van der/Becking, B./Horst, P.W. van der (eds.), 1995: Dictionary of deities and demons in the Bible, Leiden/New York *et al.*
- Tropper, J., 1990: Der ugaritische Kausativstamm und die Kausativbildungen des Semitischen, eine morphologische Untersuchung zum Š-Stamm und zu den umstrittenen nichtsibilantischen Kausativstämmen des Ugaritischen, ALASP 2, Münster.
- Tropper, J., 2008: Kleines Wörterbuch des Ugaritischen, ELO 4, Wiesbaden.
- Vandier, J., 1949: La religion égyptienne, Paris.
- Vandier, J., 1950: Mo'alla, la tombe d'Ankhtifi et la tombe de Sébekhotep, BdÉ 18, Cairo.
- Vandier, J., 1957: Le dieu Shou dans le Papyrus Jumilhac, MDAIK 15, 268–274.
- Veiga, P.A. da Silva, 2009: Health and medicine in Ancient Egypt, magic and science, BAR International Series 1967, Oxford.
- Velde, H. te, 1967: Seth, god of confusion, PdÄ 6, Leiden.
- Vercoutter, J., 1956: L'Égypte et le monde égéen préhellénique, étude critique des sources égyptiennes (du début de la XVIII^e à la fin de la XIX^e dynastie), BdÉ 22, Cairo.
- Vieillescazes-Rambier, C., 1992: Contribution à la connaissance des matériaux résineux utilisés en Égypte ancienne, caractérisation par C.L.H.P. et spectroscopie, Avignon.
- Vita, J.-P./Watson, W.G.E., 2002: Are the Akk. terms *Katappu* (Ug. *ktp*) and *Katinnu* Hurrian in origin?, AoF 29, 146–149.
- Vittmann, G., 1997: Rezension: Hoch, J.E., Semitic words in Egyptian texts of the New Kingdom and Third Intermediate Period, Princeton 1994, WZKM 87, 277–288.
- Vogelsang, F., 1913: Kommentar zu den Klagen des Bauern, UGÄA 6, Berlin.
- Volokhine, Y., 2014: Le porc en Égypte ancienne, Liège.
- Walker, J.H., 1993: Egyptian medicine and the gods, BACE 4, 83–101.
- Walker, J.H., 1996: Studies in Ancient Egyptian anatomical terminology, ACES 4, Warminster.
- Ward, W.A., 1977: Lexicographical miscellanies, SAK 5, 265–292.
- Watanabe, K., 1984: Die literarische Überlieferung eines babylonisch-assyrischen Fluchthemas mit Anrufung des Mondgottes Sîn, ASJ 6, 99–119.
- Weill, R., 1936: Le champ des roseaux et le champ des offrandes dans la religion funéraire et la religion générale, Études d'Égyptologie 3, Paris.
- Wendrich, W., 2006: Entangled, connected or protected, the power of knots and knotting in Ancient Egypt, in: Szpakowska, K.M. (ed.), Through a glass darkly, magic, dreams and prophecy in Ancient Egypt, Swansea, 243–269.
- Wente, E.F., 1959: The syntax of verbs of motion in Egyptian, Chicago.
- Westendorf, W., 1981: Eilen und Warten, GM 46, 27–31.
- Westendorf, W., 1992: Erwachen der Heilkunst, die Medizin im Alten Ägypten, Zurich.
- Westendorf, W., 1999: Handbuch der altägyptischen Medizin, I–II, HdO I 36.1–2, Leiden.
- Wiedemann, A., 1910: Die Amulette der alten Aegypter, AO 12.1.
- Wilhelm, G., 2005: Der Vertrag Šuppiluliumas I. und Hukkanna von Ḫajaša, in: Breyer, F./Lichtenstein, M. (eds.), Staatsverträge, Herrscherinschriften und andere Dokumente zur politischen Geschichte, TUAT N.F. 2, Gütersloh, 107–121.

- Wilson, P., 1997: A Ptolemaic lexicon, a lexicographical study of the texts in the temple of Edfu, OLA 78, Leuven.
- Wimmer, S., 1995: Hieratische Paläographie der nicht-literarischen Ostraka der 19. und 20. Dynastie, I-II, ÄAT 28, Münster.
- Wreszinski, W., 1909: Der grosse medizinische Papyrus des Berliner Museums (Pap. Berl. 3038), Leipzig.
- Wreszinski, W., 1912: Der Londoner medizinische Papyrus (Brit. Museum Nr. 10059) und der Papyrus Hearst, Leipzig.
- Wreszinski, W., 1913: Der Papyrus Ebers, Umschrift, Übersetzung und Kommentar, I, Leipzig.
- Wyatt, N., 1999: The religion of Ugarit, an overview, in: Watson, W.G.E./Wyatt, N. (eds.), *Handbook of Ugaritic studies*, Leiden/Boston *et al.*, 529–585.
- Yamazaki, N., 2003: *Zauberprüche für Mutter und Kind*, Papyrus Berlin 3027, Achet, Schriften zur Ägyptologie B2, Berlin.

Internet:

- <http://aaew.bbaw.de/tla/index.html>

Appendix I: Glossary

1. General

  *ʒ.t* 'strength, time'
V:XXIII2

  *ʒy^c* 'valour (?)'
R:XIIIX + 2

  *ʒh.t* 'field'
R:VII8, V:VII3

  *ʒs* 'to hasten, to rush'
V:XXV3

  *jʒ.t* 'spine, back'
R:I7, III8, VII12, XXII1 + x + 2,
V:VI3, XX1

  *jʒ.t* 'place, mound'
R:IV6-7

  *jʒw.t* (*ʒw.t*) 'animals, herds'
R:XIXx + 2

  *jʒw* 'old man'
R:VIII14

  *jʒb.t* 'left hand'
R:III9, V:VI4

  *jʒr.t* 'uraeus'
R:VXx + 1

  *jʒd.t* 'dew'
R:XIVx + 2

  *jy, jwj* 'to come'
R:V13, X9, V:IX10, 11, XVII1,
XXV3

  *jwjw* 'dog'
V:IV9, XXI2

  *jwr* 'to conceive, to
become pregnant'
V:V1

  *jw.tj* 'who/which not
(negative relative adjective)'
R:VIII7, X4-5

  *jwtn* 'ground, earth'
R:III11, IV1, IV6, V10, IX13,
X3, 14, V:I4, VI6, 9, VII3

 *jb* 'heart'
R:I2, V13

  *jbj* 'to be thirsty'
R:IV11, VII7, V:XII1

  *jbh* 'tooth'
R:II2

  *ypgdd* 'kind of weapon (?)'
R:XIIx + 1

  *jnj* 'not be (negative verb)'
V:XXIV3

  *jm* 'there'
R:I8, V10, X14

      *ym* 'sea'
R:IV13, V:I9, 10, II8, VII7

  *jmn* 'right hand'
R:III10, V:XXV1

  *jn* 'by (of agent)'
V:XXIII3

 *jnj* 'to bring'
R:II4, III13, XXV1 + x + 3,
V:III10, IV1, VI8

  *jny.t* 'seed'
R:XXVI11

  *jns.y* 'red(-dyed) linen or
bandage'
R:XXVIII4-5

 *jnk* 'I (indep. pron. 1st pers. sing.)'
R:IV7, XIIx + 2, V:VII3, XXV3, 4

 *jr* 'concerning, according to, as to'
R:II4, VII2, XVIIx + 3, V:I11,
IV1

  *jr.t* 'eye'
R:II7, VIII4, XXVII4, V:I5, IV3,
V5, IX6

 *jrj* 'to do, to make, to create'
R:I10, 11, IV7, 13, V3, 10, VI2,
3, 6, 10, 13, VII8, 9, 10, X2,
XI12, XVIIx + 3, XXV1 + x + 2,
V:III5, IV10, V1, VII3, 10, VIII12,
XVIII1, XXIII4, XXIV1, 3

  *jrp* 'wine'
R:VI2, V:XIX1

  *(j)h.t* 'thing, mass'
R:III1, VI2, XXVI9, V:II3, IV8,
X1, XXIV1

  *jz* 'reed (?)'
V:XVIII2

	<i>b</i> 'horn'		<i>bb</i> 'numerous, common'
<i>jsknkn</i> 'to retreat (?)'	V:XXII11	R:II5, V4, V:IV1, VII11	
R:V10, V:VIII12			
	<i>jst</i> 'now (particle)'		<i>q</i> 'to enter'
V:XIX1, 2	V:XXIII8 + x + 3		
	<i>jšf</i> 'to enlarge (?)'		<i>q.w</i> 'loaves (of bread)'
V:IX11	R:XVIx + 2		
	<i>jtm.w</i> 'breathlessness'		<i>m-k</i> 'at'
R:XXVII3	R:IX4–5, IX11, V:XIV2		
	<i>jtn</i> 'sun disk'		<i>dn</i> 'to complete, to finish'
V:I6, IX11	R:IV11–12, V8, 9, VI10, 13, IX13, V:VII6		
	<i>jw-dʒ-mɛ-nʒ</i> 'something in the entrails (?)'		<i>wʒj</i> 'to be far (away from)'
R:VIII1	R:IX4		
	<i>‘arm’</i>		<i>nh</i> 'goat'
V:XXII2, XXIV2	V:X1	V:VIII14	
	<i>‘stroke (?)’</i>		<i>nt.jw</i> 'myrrh (?)'
V:IX1, 3, 4	V:IX12	V:II7	
	<i>‘t</i> 'limb, member'		<i>rw</i> 'rw-tree'
R:VI3, VII13, XXVI7, V:XXIV1	R:XXVI3	R:II12, V:IV7, IX10, 11	
	<i>‘ʒ</i> 'great, senior'		<i>rr.t</i> 'serpent'
R:VI11, 13, VIII13, IX8, V:IX10	V:XXV4		
	<i>‘ʒ</i> 'here, there'		<i>qʒ</i> 'to fight'
R:IV4, 5	R:II5, 6, V:IV1, 2	R:VII4	
	<i>‘ʒ</i> 'ass'		<i>qʒ</i> 'to stand (up), to get ready to do'
R:III7, V:VI2	R:VI4, XXIx + 2, V:II4, IX12	R:II6, X10–11, V:IV2, XVI1	
	<i>‘.t</i> 'accusation'		<i>wbʒ</i> 'to open, to deflower'
R:VIII12, IX2–3, V:XX2	R:V8, 9	R:II9, V:IV4	
	<i>‘.ty</i> 'accuser (?)'		<i>wbʒ</i> 'to present'
V:XX2	R:XIXx + 2	R:IV2	
	<i>wʒ.yt</i> 'fermented substance (med.)'		<i>wbn</i> 'to shine, to rise (sun, moon)'
R:XXVI10	R:V1, 2, V:VII8, 9	R:II11, VI6, V:IV6, IX2	

 *wp.t* 'top (of the head), vertex'
R:II4, V:III10

 *wf3* 'lung(s)'
R:VIII2

 *wn* 'to exist, to become'
R:V2, VII2, XVI9 + 2, XXIX + 2,
V:VII9, XX2

 *wn* 'to open'
R:IX14

 *wnm.j* 'right hand'
V:XXIII7

 *wh3.t* 'oasis'
R:III1, V:IV8

 *whr* 'to release'
V:XXIII3, XXIV4

 *whm* 'to repeat'
R:V1, VII3, IX10, V:VII9

 *whs* 'to cut (off)'
V:XXIII3

 *wh3* 'to seek'
R:IX9

 *whd.w* 'pain (?)'
V:XXIII1

 *w<z>s.t* 'excrement'
R:XXVI9–10

 *ws* 'to chew'
V:IV9, XXI1, 2

 *wt* 'to bandage'
R:X9, XXVI6, 9, 10, 12, V:X1

 *wd3* 'well-being, welfare'
R:V13

 *wd3.t* 'wedjat-eye'
V:I7

 *b3k* 'servant'
R:X11, V:XVI1

 *bj.t* 'honey'
R:III1, XXVI9, V:IV8

 *bhn* 'bad things'
V:XXIV1

 *bw* '(negation)'
V:IV10

 *bn* '(negation)'
V:XV1

 *bnw.t* 'millstone'
R:II8, V:IV3, 4

 *bnr* 'date'
R:XXVI8, 11

 *r-bnr* 'out'
R:II7, V12, V:IV2, 3, VII2, XV1,
XVII1

 *bhnj* 'to cut (off, up)'
R:XXIX + 1, x + 2

 *bš* 'to spit, to vomit'
R:IX14, V:XV1

 *bš*
'axe, chisel'
R:II2, V:II5, III7

 *bd.t* 'emmer'
R:IV8

 *p.t* 'sky, heaven'
R:IV7, 11, IX7, X12, XIVx + 2,
XXIX + 2, XXVII2, 3, V:I2, 9, 10,
VII4, 6

 *p3j* 'to fly'
R:VI4, 5, XXx + 1

 *p3y* 'to copulate with, to
fertilise'
R:IX1

 *p(3)d* 'knee, kneecap'
R:XXIX + 2, XXII1, V:VI5

 *pw* '(copula)'
R:XXII1 + x + 1, V:V2

 *pn* 'to turn upside down'
R:I9, V:III5

 *pr* 'house'
R:V13, VIII6, XI1, V:V7

 *prj* 'to go forth, to come
forth'
R:V12, XVI9 + 2, XXIII9 + 2, x + 3,
XXIV1, XXVII7, V:I11, XXV1

 *pr.w* 'motion'
R:VIII5, X4

 *pr.t* 'seeds, kernels'
R:VII1

 *pr.t-šn.t* 'pine
nuts (?)'
R:XXIV3 + x + 2, V:IV7, XIX1

 *prj* 'battlefield'
R:I5

 *ph.wj* 'end, back'
R:VII12

 *ph.tj* 'physical
strength'
R:IV12, VIII7, X5, V:VII6

 *phr.t* 'remedy'
R:XXVI9, 11

  <i>pz̥.t</i> 'reed stem/cane, carpet'	 <i>m-dj</i> 'with, from, in possession of'	V:XVIII1	V:XXII2
  <i>psj</i> 'to cook, to heat'		R:I3, IV8, XXVI11, V:II10, VII4	
  <i>psd.t</i> '(divine) ennead'		R:XIIx + 2, V:I3, 4	
  <i>pg̥</i> 'to open up'		R:X2	
  <i>ptr</i> 'to see, to behold'		R:VIII4, IX4, V:I5, V5, XIV1	
  <i>pd</i> 'to spread'		R:X14	
  <i>fj̥j</i> 'to lift, to carry'		R:VII3, VIII14, IX9–10, X12, XI11, V:V3–4	
  <i>fg̥</i> 'to tear out'		R:IX1, 2, 3, V:XIV1	
  <i>fd.t</i> 'sweat'		R:XXV1 + x + 3	
 <i>m</i> 'in, with, of, etc.'		R:I12, II3, II5, 10, III9, 11, IV6, 7, 13, V1, 2, 8, VI3, 7, 11, 12, 13, VII11, 12, 13, VIII1, 2, 3, IX6, X1, 11, 12, XIIx + 1, XIIx + 2, XXIIx + x + 2, XVIx + 2, XXIx + 2, XXIx + 2, XXIIx + 3, XXIV1, XXV1 + x + 2, XXVI3, XXVI7, XXVI9, XXVII2, 3, 4, 5, 7, V:I2, IV1, I8, 10, II3, III7, III10, IV1, 5, 8, V1, 5, 6, VI4, VII2, 4, 7, 9, IX2, 10, 11, 12, XV1, XVI1, XVIII1, XX2, XXIV1, 3	
 <i>m-</i> 'in the hand of, together with'		R:VI9, IX2, X5, V:I4, 7, 8, XI1	
 <i>mw</i> 'water'		R:IV11, 13, V3, VII9, V:VII10, X1, XXV1	
 <i>m</i> '(imperative of the negative verb)'		R:XXIx + 2	
  <i>mz̥j</i> 'lion'		V:VII7, XXI1 ⁽²⁾	
 <i>mz̥c</i> 'to be just, to be true'		R:VIII1, V:IX3	
 <i>mz̥.t</i> 'truth'		R:I1 ⁽²⁾ , V:II8	
 <i>mz̥.tj</i> 'the righteous one'		R:VIII8	
 <i>mz̥</i> 'temple (of the head)'		V:V6	
 <i>mj</i> 'come (imperative)'			
 <i>mj.t(j)t</i> 'the like, the same'		R:II6–7, 7, III12, IV4, 5, 6, XXIIx + 2, XXIV1, V:IV2, 3, VI6–7, VII1, 2, 2–3, XXII3	
 <i>mj</i> 'like, according as'		R:I5, 6, V2, 5, 9, VI4, 5, IX1, XXVII8, 9, 10, 11, 12, XXVIII1, 2, 3, V:III3, V3, VII9, VIII1, XXIII2	
 <i>m-mj.t(j)t</i> 'likewise, similarly'		R:VI6	
 <i>mn̥.t</i> '(red) ochre (?)'		R:XXVI10	
 <i>mnw.t</i> 'root (med.)'		R:VIIx + 3	
 <i>mj.t</i> 'urine'		R:I3	
 <i>mw</i> 'water'		R:IV11, 13, V3, VII9, V:VII10, X1, XXV1	
 <i>mwt</i> 'dead man'		R:XXVI1, XXVII6, V:IX1, XXIV3	
 <i>mwt.t</i> 'dead woman'		V:XXIV3	
 <i>r-mn-[m]</i> 'as far as, to'		R:XXII1 + x + 2	
 <i>mn</i> 'NN'			
 <i>mn.t</i> 'NN (fem.)'		R:VI3–4, IX14, XXIIx + 3, XXV1 + x + 1, XXVI2, XXVII8, 9, 10, 11, 12, XXVIII2, 3, V:IX1, 3, 4, 12	
 <i>mn.t</i> 'the like'		R:XI14	
 <i>mn.w</i> 'suffering, pain'		V:XXII3	
 <i>mn.t</i> 'thigh'		R:VII11	
 <i>mnd</i> 'chest, breast'		R:VI11	

	<i>mr</i> 'to be ill, to suffer'	
	V:XXIII1	
	<i>mr.t</i> 'illness, evil'	
	V:XXIII4, 5	
	<i>mh</i> 'to fill, to be full'	
	R:XXx + 1	
	<i>mh</i> 'to seize'	
	R:III9, XXII1 + x + 1, V:VI4	
	<i>mh</i> 'arm'	
	R:X13	
	<i>mh.j</i> 'northern'	
	R:XXVI12	
	<i>feather</i>	
	R:IV5, V:VII2, XXII1	
	<i>mht(w)</i> 'intestines, entrails'	
	R:VIII1	
	<i>msj</i> 'to give birth'	
	R:VI4, IX14, XXIIx + 3, XXV1 + x + 1, XXVI2, XXVII8, 9, 10, 11, 12, XXVIII1, 2, 3, V:V1, IX1, 3, 4, 12	
	<i>ms.w</i> 'children, offspring'	
	V:XXV4	
	<i>mst3nj</i> 'a kind of liquid (med.)'	
	V:X1	
	<i>m-k, m-tn</i> 'behold! (particle)'	
	R:VI2, 7, 10, 12, X1, 14, XXx + 1, V:IV10, IX2, 3, 4, XV1	
	<i>mkj</i> 'to protect'	
	R:VIII12–13	
	<i>mt</i> 'vessel, cord, etc.'	
	R:I8, IX14, X1, V:V6, XV1	
	<i>mtw.t</i> 'poison'	
	R:V4, 5, 6, 7, 8, XVIIx + 2, V:VII11, VIII2, 4, 6, XX1	
	<i>mtr.w</i> 'witness'	
	R:XIIx + 3	
	<i>mdw</i> 'staff, sacred staff'	
	V:XXIII2	
	<i>mdwj</i> 'to speak'	
	R:VI9, VIII3, V:XI1	
	<i>mdw.t</i> 'word, speak, matter'	
	R:II10, IV8, VI1, 12, XI10, XXIx + 2, XXVI2, V:I11, III1, IV5, 7, V7, IX12, XVII2, XXII2, XXV2	
	<i>md3.t</i> 'chisel'	
	V:V6	
	<i>n</i> '(negation)'	
	R:XVIIx + 3, V:XXIV3	
	<i>n</i> 'to, for, from, etc.'	
	R:III12, XXVIII5, V:V2	
	<i>n</i> 'belonging to'	
	R:III7, VI8, V:VI2	
	<i>njwjqw</i> '[a medical plant], mint (?)'	
	V:X1	
	<i>njm</i> 'who?'	
	R:III6, 7, 12, V:VI2, 7	
	<i>nw</i> 'time, moment'	
	V:XXIV1	
	<i>nb</i> 'lord'	
	R:I1, X12, XXIx + 2, XXII1, V:II8	
	<i>nb.t</i> 'mistress, lady'	
	R:I12, V:III7	
	<i>nb, nb.t</i> 'every, all'	
	R:I1, VIII12, X1, XIIIx + 2, XIXx + 2, XXVI7, V:I1, II4, V5, XVI, XXII3, XXIII5, XXIV1	
	<i>nfr</i> 'good, beautiful, perfect'	
	V:X2	
	<i>nm</i> '[a large vessel]'	
	R:VI13–VII1	
	<i>nm</i> 'to (go to) sleep'	
	R:XI3	
	<i>nmh</i> 'to slave'	
	R:II8, V:IV3	
	<i>nmt.t</i> 'stride'	
	V:XXIV2	
	<i>nn</i> '(negation)'	
	R:VI7, VIII7, X1, XIIx + 1, XXVII3, 4, V:VI6, IX12	
	<i>nn</i> 'these (demonstrative pronoun pl.)'	
	R:XXV1 + x + 3	
	<i>nr.w</i> 'fear, terror'	
	V:XXI1	
	<i>[nrw].w</i> 'ibex'	
	V:X1	
	<i>nhm</i> 'to rejoice'	
	R:I10	
	<i>nhmhm</i> 'to roar'	
	R:I11	
	<i>nhnh</i> 'to roar'	
	V:VII8	

<i>nhsj</i> 'to awaken' V:XVIII1	<i>nf</i> 'he (indep. pron. 3rd pers. masc. sing.)' R:VI4	<i>r'-jb</i> 'stomach' R:III5, V:V10
<i>nhb.t</i> 'neck, nape of the neck' R:IV8, VII13, V:VII4	<i>nts</i> 'she (indep. pron. 3rd pers. fem. sing.)' R:VII10	<i>m-r-</i> 'also, likewise' R:V2, X12, V:VII9
<i>nhm</i> 'to take away, to rescue' R:XIIIx + 2, V:IX11, XXIV2	<i>ntr</i> 'god' R:I1, II10, V3, 11, VIII8, 10, 12, IX11, XVIIx + 2, XXVII5, V:I1, 3, II4, IV5, V2, VII10, XIII1, XXIII2, XXV4	<i>ry.t</i> 'pus (med.)' R:XXV1 + x + 3
<i>nhh</i> 'eternity' R:XIVx + 1	<i>ntr.t</i> 'goddess' R:XXVI1, XXVII5–6, V:I2, 3, II4	<i>rwj</i> 'to go away, to expel, to drive off' R:IV4, 5, V:VII1, 2, IX1, 2, 4, 5, 6, 12
<i>nz</i> 'inflammation' R:XXVI12, XXVII4	<i>nd</i> 'to grind, to crush' R:II8, III1, IV1, 8, VIII9, XXVI11, V:IV3, 8, VII4, X1, XIX1	<i>rwn.t</i> 'young girl' R:III9
<i>nz< p>.w</i> 'wounds' R:XXVII1	<i>ndr</i> 'to seize, to hold fast' V:V1	<i>rpy.t</i> 'statue' V:XXI3
<i>ns</i> 'tongue' R:I4, V:III1	<i>ndh.t</i> 'tooth, fang' R:II2	<i>rmj</i> 'to weep' V:V1–2
<i>nšd</i> 'to reduce to small pieces' R:XXIx + 3	<i>nds</i> 'small, little, weak' V:I4	<i>rmn</i> 'shoulder' R:III8, VII13
<i><n>kt</i> 'matter, thing' R:XVIIx + 3	<i>r</i> 'to, against, in order to, etc.' R:I5, II3, III4, 5, 8, IV3, 7, 9, 10, 11, V1, 3, VI2, 12, VIII6, 7, 10, IX13, XI1, XXII1+x+2, XVIIx+3, XXx+1, XXIx+2, XXII1, XXV1+x+3, XXVI9, XXVII5, XXVIII5, V:I8, II7, IV1, 8, V4, 10, VI1, 7, 10, VII3, 4, 5, 6, 8, 9, 10, IX2, 3, 10, 11, XVII1, XVIII1, XIX1, XX2, XXIII4, 8+x+3, XXIV3	<i>r(m)t</i> 'human being, man, people' R:I2, 7, II5, XXVI10, V:II9, III2, 3, IV1
<i>//n.ty</i> 'the one who/which (relative pronoun)' R:III4, 5, 6, IV2, 6, V1, 2, 9, VI3, 4, 9, VII6, VII11, 12, 13, VIII1, 3, 4, 7, 11, 12, 13, 14, IX3, X1, 5, 14, XI13, 14, XIIIx+2, XIVx+2, XVIIx+2, V:I10, 11, II4, 8, III4, 4, IV9, V5, 9, 10, VI1, 10, VII2, 8, 9, XI1, IX2, XV1, XXI1, XXIII4, 5 ⁽²⁾ , XXV3	<i>rn</i> 'name' R:X11, 12, V:I11, II1, XVI1	<i><rn>n.t</i> 'maiden' V:IV5
<i>//n.ty-nb</i> 'everyone (who)' V:I4	<i>rh</i> 'to know, to learn' R:V11, VI7, 8, VIII5, X3, 4, V:II4, XIII1	<i>rs</i> 'to wake' R:XI2, 5

 <i>rd</i> 'foot'	 <i>hw33.t</i> 'putrefaction'	XXVII8, 9, 10, 11, 12, XXVIII1, 2, 3, 4, V:I4, 5, 7, II1, 8, III4, 8, IV3, 4, 5, 6, 7, 9, V1, 5, 10, VI1, 3, 5, 6, 9, 10, VII1, 3, 4, 7, 10, IX2, 4, 5, 6, 12, X2, XI1, XIV2, XVIII2, XX1, XXI1, XXII2, 3, XXIII1, 2, XXIV3
 <i>rdj, dj, jm(m)</i> 'to give, to cause'	 <i>hwj</i> 'to strike, to flow, to flood'	R:I5, III4, 5, IV3, 3–4, V1, VII4, IX5, 10–11, XI13, V:II5, 7, V10, VI1, VII1, 9, XIV2, XVIII1, XX1, 2
 <i>h3(y)</i> '(interjection)' V:IV11–12, XXV1, 3	 <i>hm.t</i> 'woman, wife'	R:V6, 7, V:I3, VIII3, XXV3
 <i>h3j</i> 'to descend, to fall'	 <i>hms.t</i> 'salt'	R:XXVI12
 <i>h3j</i> 'to descend, to fall' R:II1, 2, III10, IV6, 7, IX12, X13, V:III7–8, 8, VI5, VII3, IX3, XXV1	 <i>hmy.w</i> 'fenugreek (?)'	R:IV3
 <i>hj</i> 'husband' R:IX12	 <i>hmw.t-r'</i> 'etc.'	V:XXIV3
 <i>hrp</i> 'to submerge, to sink'	 <i>hmsj</i> 'to sit (down), to dwell'	R:X2, V:III4
R:VI3, 7, VII6, 11, VIII7, 11, X10, V:IV9	 <i>hmt</i> 'copper, copper ore'	R:II4, 5, III13, V:II4, III10, IV1, VI8
 <i>hh</i> 'blast (of fire)'	 <i>hny.t</i> 'spear'	R:VIII8, V:II9, 10
R:VIII7	 <i>hn</i> 'with, and, together with'	R:IV8–9, XXVI10, 12, V:VII4
 <i>h3.t</i> 'forepart, beginning, front'	R:I3, II5, 9, V3, 4, 5, 6, 7, 13, VI4, 12, VII5, VIII2, X5, 13, XI14, XIIx + 3, XIIIx + 2, XIVx + 2, XVIIx + 3, XVIIIx + 1, x + 2, V:I4, 5, 7, 8, 9, II9, III10, IV1, 4, VII10, 11, VIII3, 4, XVII1	R:XXVI8–9 ⁽²⁾ , 11, V:IV8
 <i>m-h3.t</i> 'in the front of, before'	 <i>hs</i> 'faeces'	R:XXVII5, V:IX2
R:II12, V:II5, IV7	 <i>hs3</i> 'mucus, mucilage'	R:X13
 <i>r-h3.t</i> 'first, before'	 <i>hsmn</i> 'natron'	R:X11, XVx + 1, V:XVI1
R:X11, XVx + 1, V:XVI1	 <i>hsk</i> 'to cut off'	
 <i>h3.tj</i> 'heart'	 <i>htp</i> 'to set, to rest'	R:V12, VIII2, 5, 13, IX3, X4, 14 ⁽¹⁾ , XIIx + 2
R:V12, VIII2, 5, 13, IX3, X4, 14 ⁽¹⁾ , XIIx + 2	 <i>hd</i> 'to be white, to be bright'	V:I7, XXII1

<i>hd</i> 'silver' R:III13, V:VI18	<i>hft.j</i> 'male enemy' R:XXVI1	<i>hr.j-mwt</i> 'being under the dead (?)' R:V10, V:VIII11
<i>hdw.yt</i> 'lamp (?)' R:V9	<i>hft.j(t)</i> 'female enemy' R:XXVI1	<i>hrd</i> 'child' R:VIII12, V:V3
<i>hdndn</i> 'uproar, raging' R:IV10, V:VII5	<i>m-hnt.j</i> 'in front of, in the face of' V:XXIII3	<i>hdb</i> 'to kill' R:VI9, XI13–14, XIIx + 2, XIXx + 2, V:XI1
<i>h.t</i> 'flame' R:V7, 8, V:I8, II1	<i>hr</i> 'by' V:II8	<i>z(j)</i> 'man' R:III12, XXVIII5
<i>h3.(y)t</i> 'disease, illness' R:XXVII7	<i>hr</i> 'to fall, to fell, to befall' V:I5, XXIII1, 3–4	<i>z3</i> 'son' R:V5, V:VII11
<i>h3c</i> 'to throw, to abandon' R:II6, IV2	<i>hrw</i> 'voice, sound' R:VII1, V:IX3	<i>z3(y)w</i> 'beam' R:VII12–13
<i>h3h</i> 'to come in haste, to be fast' R:IX3	<i>hrw.y</i> 'enemy, disturber (?)' R:I6, V:XXII2	<i>z3t.w</i> 'earth, ground' R:XXIx + 2, XXVII2
<i>h3s.t</i> 'hill-country, foreign land, desert' R:II8, VII6, 7, V:VI3, XII1, XXI1	<i>h3-y-r'-bw</i> 'desert' R:VII8	<i>zp</i> 'time, occasion' R:VIIx + 2, XXVI2, XXVII6, XXVIII4, V: XXV2
<i>h3m</i> (<i>h3m</i>) 'to approach, to reach' R:IX3, V:XIV1	<i>htm</i> 'to seal, to close' V:V4	<i>zp-sn</i> 'twice (reciting note)' R:VII1, V:IX12, XXII1, 3, XXV3
<i>hb.t</i> 'place of execution' V:XXIV3	<i>h3h3.tj</i> 'storm' R:IV11, V:VII6	<i>zp</i> 'remedy' R:VIIx + 3
<i>hpr</i> 'to come into being, to become' R:XXVI12	<i>m-hnw</i> 'within, in the interior of' R:I11, XIXx + 2, V:VII8	<i>zm3.yt</i> 'band, troop' R:II4, V:III10
<i>hyp</i> 'arm, foreleg' R:IV12, V:VII7	<i>hnm</i> 'to unite' V:XXIV3	<i>znf</i> 'blood' R:III10, IV1, XVIIIx + 2, XXV1 + x + 2, XXVII1, V:VI4–5, 8, X1
<i>hyp</i> 'scimitar' R:II2, X12–13	<i>hr</i> 'under' V:XXIII2	<i>s.t</i> 'place' R:VI5, V:IX10
<i>hft</i> 'in front of, while, against' R:III11, XI13, 14, V:IV6	<i>hr.wj</i> 'testicles' R:XXVII4	<i>s.t-c</i> 'effect' R:XXVI1, XXVII5, 6

 *m-sz* 'following after, after'
R:IV5, X14, V:VII2

 *szj* 'to be satiated, to be sated'
R:VII8, 9

 *s3h* 'to approach'
R:IV13–V1, V:VII8

 *s:(j)st* 'to twist, to cheat'
V:XXIV2

 *s:jn* 'to wait'
V:IX2, 3, 4

 *s:cb* 'to castrate, to emasculate'
R:II10, V:IV5

 *sw* 'he, him (depen. pron. 3rd pers. masc. sing.)'
R:V12, XXx + 1, XXV1 + x + 2, XXVI3

 *s:sh* 'to set up'
R:XXIx + 2

 *s:wb* 'to cleanse, to purify'
V:I11

 *swr* 'to drink'
R:VI12, 13, VII5, 6, 7, 10,
V:XII1

 *swbj* 'roaring'
R:VII2

 *sb3* 'star'
V:I10

 *sb3* 'to teach, to punish'
R:III12, V:VI7

 *sbn* 'to slide (away)'
V:XXIII1, 2

 *sp.t* 'lip'
R:VIII3, IX2, V:I11

 *spz.wt* 'nomes, districts'
V:XXIII2

 *spr* 'to arrive at, to reach'
R:XI1, V:V7

 *spd* 'to be sharp, to make sharp'
R:I4, V:III1

 *sf* 'yesterday'
R:V9

 *sm3* 'to slay, to slaughter'
R:I1, V:XX2

 *sm3* 'wild bull'
R:IX1

 *s:mn* 'to establish, to make endure'
R:VI4

 *sn* 'brother'
R:XXVII7

 *sn.t* 'sister'
R:XIVx + 2

 *s:ncc* 'to grind something fine'
R:XXVI11

 *s:ncc jb* 'to please the heart'
R:I2, V:II9

 *snb* 'health'
R:V13

 *snk* 'to suckle'
R:VI10–11

 *sntr* 'incense (?)'
R:III1, V:IV8

 *s:ndm* 'to make pleasant, to delight (jb)'
R:V13

 *srf* 'to warm, to be warm'
R:IV9, V:VII4

 *srh^(l)* 'to accuse'
R:V3

 *srh* 'accusation'
R:VIII10, 11, 12

 *sh3* 'confusion'
R:XXVII3

 *shwr* 'to vilify'
V:I1, 1–2, 2, 2–3, 4, 6

 *s:hd* 'to make bright, to shine, to illuminate'
V:IX6

 *sh.t* 'field, marshland'
R:IX9, XXVII2

 *s:hz* 'to call to mind, remember'
R:X11, V:XVI1

 *s:hpr* 'to create, to bring into being'
R:IV6, V:VII3

 *shm* '(divine) power'
V:II5

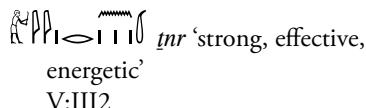
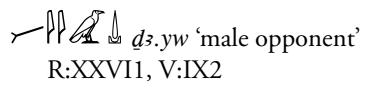
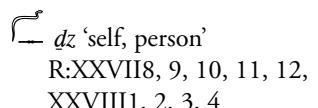
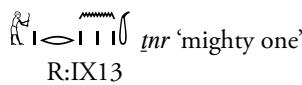
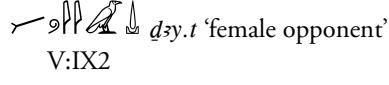
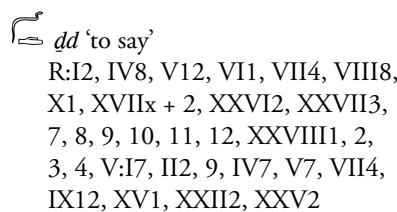
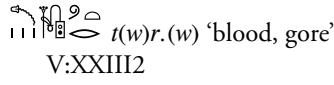
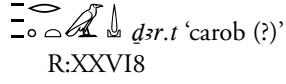
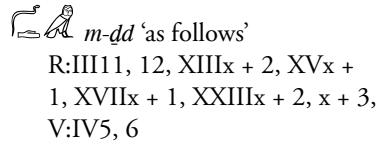
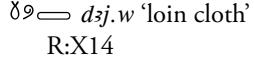
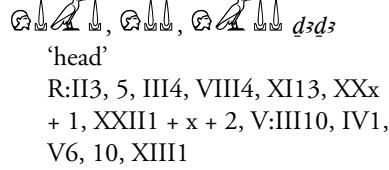
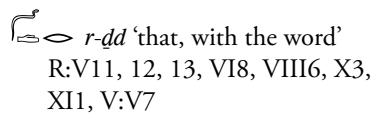
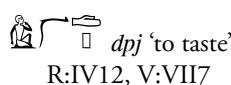
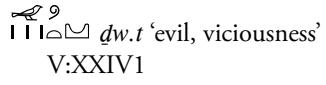
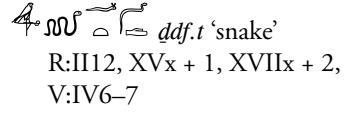
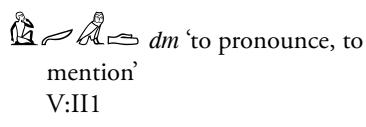
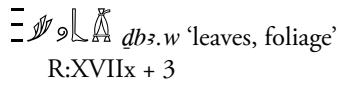
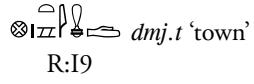
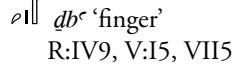
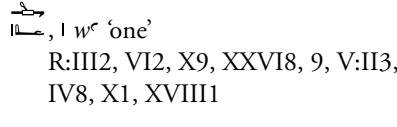
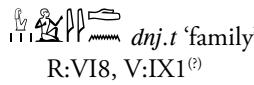
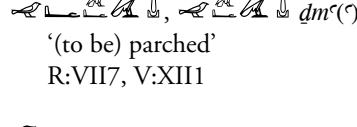
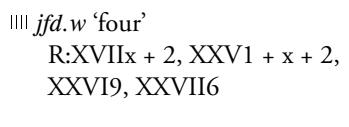
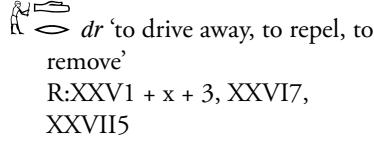
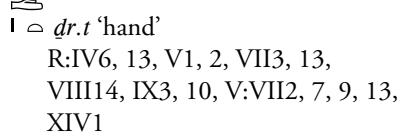
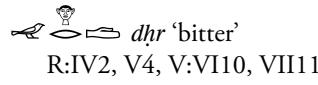
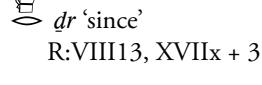
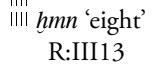
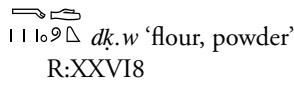
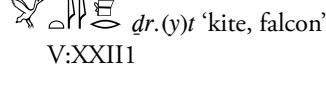
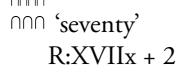
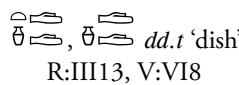
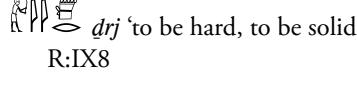
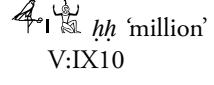
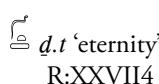
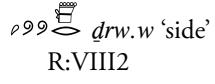
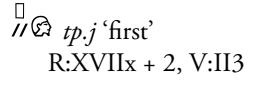
 *shs(h)* 'to run, to hasten'
R:VII12, V:V4

 *s:hr* 'to overthrow, to cast down'
R:X13

 *shd* 'to blame'
V:VII10

  <i>ssn</i> 'to smell, to breathe'	V:V5	  <i>šd</i> 'to cut (off)'	R:III9, IX6, 7, XXVII1	  <i>šn</i> 'storm cloud'	V:I9
  <i>sk(r)</i> 'to strike'	R:II13	  <i>šwj</i> 'to dry, to be dry'	R:XVIIx + 3	  <i>šnf.t</i> '[a plant or plant product]'	R:XXVI12
  <i>skdj</i> 'to travel'	V:IX11	  <i>šw.t</i> 'emptiness'	V:IX11	  <i>šr.t</i> 'nose'	R:IV3, VIII3, V:V5, VII1
  <i>st</i> 'she, her, it (depen. pron. 3rd pers. fem. sing.)'	R:IV2, 2–3, VI12, 13, IX3, XI14, V:II4	  <i>šb.t</i> 'mash'	R:XXVI10, 11	  <i>šb(n).t</i> , <i>š(z)b.t</i> 'cucumber(?)'	R:III2, VIII13, V:I6, V8
  <i>st</i> 'they (indep. pron. 3rd pers. plur. com.)'	R:II6	  <i>šp</i> 'to be blind, to blind'	V:V2	  <i>šrj.t</i> 'daughter'	R:XIVx + 1, XIVx + 2
  <i>stp</i> 'choice, select'	R:III5, V:IV1	  <i>šf.wt</i> 'swelling'	R:XXVI7	  <i>šzp</i> 'to receive'	R:X2
  <i>sd</i> 'to break'	R:XVIx + 2, V:XVII1, XX1, 2	  <i>šmj</i> 'to go'	R:III6, VII11, X10, XI13, 14, V:I1, VI1	  <i>šd.y</i> 'reciter (?)'	V:II6
  <i>sdz</i> 'leg (?)'	R:XXVI12, XXVIII5	  <i>šmz</i> 'to wander, to be wild'	R:I12–II1, III7–8, V:VI2–3	  <i>šd</i> 'to take (away), to rescue'	R:XVIIx + 2, V:I8
  <i>sdz</i> 'to bring'	V:XXIV3	  <i>šn.w</i> 'circuit'	V:I6	  <i>knj</i> 'embrace, bosom'	R:XXx + 1
  <i>sdm</i> 'to hear'	R:VII1, 2, XXVII3, V:XVII2	  <i>šnj</i> 'to suffer'	V:V1	  <i>knj</i> 'to conquer'	R:V13–VI1, VIII6, XI1, V:V7–8
  <i>sdm.yt</i> 'gossip'	R:XI1, V:V7	  <i>šnj</i> 'to conjure, to exorcise, to curse'	R:XXIx + 2, V:XXII1	  <i>kn.y</i> 'companion'	R:IV4, V:VII1
  <i>sdr</i> 'to lie, to sleep, to spend the night'	V:V2–3	  <i>šnj</i> 'to wander, to be wild'	R:I12–II1, III7–8, V:VI2–3	  <i>kn.w</i> 'many, numerous'	R:VI12
  <i>šzj</i> 'pig'	R:I3, V:II9	  <i>šnj</i> 'to begin, to be the first (to do something)'	R:IV10	  <i>knj</i> 'cauldron (?)'	R:IX11, 12

 <i>ks</i> 'bone' V:IV9	 <i>kzj</i> 'to bow' R:VII12	 <i>twt</i> 'statue, image' V:XXII2, XXIII8 + x + 2
 <i>kd</i> 'to build' R:I8, V:III4	 <i>ktp</i> 'sickle sword' R:II3	 <i>tw-tw-m</i> 'asant (?)' V:IV10
 <i>kdj</i> 'to go around, to return' V:V3	 <i>ktkt</i> 'to quiver' R:XXVII2 ^(?) , V:I4	 <i>tbn.t</i> 'top' V:III9
 <i>kd</i> 'to sleep' V:V3	 <i>k_t</i> 'chalice (?)', [a metal drinking vessel] R:VI12–13	 <i>tbtb</i> 'to stagger (?)' V:XXIV2
<i>k₃</i> '(particle)' R:I7, II1 ^(?) , 8, IV11, 12, 13, V8, 9, 10, 11, VIII4, 5, IX1, 2, 9, 11, 13, X2, 3, XI13, V:II5, 6, III5, 7, VII6, 7, VIII11–12, XIII1, XVII2, XXI1	 <i>g₃</i> (gw) 'a bull' V:XX2	 <i>tp</i> 'head' R:XXVII2
 <i>k_{3mn}</i> 'to be blind, to blind' R:III7–8, V:IV3	 <i>g_{3b}</i> 'arm' V:IX1, 2, 4, 5, 12, X1–2	 <i>tpnn</i> 'cumin' R:II13, V:IV8
 <i>k_{3r}</i> 'chapel, shrine' R:XXVII5	 <i>g_{3b.t}</i> 'arm' V:V6	<i>tm</i> '(negation)' R:VII8, 9, XXVII3
 <i>ky, k.t</i> 'another' R:III2, IV9, VI2, VIII10, XI2, XVIIx + 2, XXV1 + x + 2, XXVI9, 11, 12, XXVII6, V:18, III1, IV4, 9, V8, VII5, XIX1, XXV4	 <i>g_{3y.w}</i> 'nutgrass (?)' R:III13, V:IV7–8	 <i>tm</i> 'to cease, to perish' V:II7
 <i>grh</i> '(ending)' R:XXVIIx + 2	 <i>grh</i> 'night' V:XXIV1	 <i>trj</i> 'to respect' V:VII3
 <i>ky</i> 'male' R:I3, V:I3, II10	 <i>m-_t3y</i> 'secretly, in secret' R:III6, V:VI1	 <i>fw</i> 'air, wind, breath' R:VI10, V:V5
 <i>kh</i> 'to rage (furiously), to raise (the voice)' R:I5, R:III3, V:VII5, XIX2 ^(?)	 <i>gg.t</i> 'kidney (?)' R:VIII2, V:XX1	 <i>tz</i> 'knot, orifice' R:VIII4, XXVII6, XXVIII4, V:I8, V6, XIII1
 <i>khb</i> 'to roar' R:IV9, 10–11, V:V9, VII5–6	 <i>t₃</i> 'land, earth, ground' R:VIx + 2, XXIIIx + 3, XXVII3, 4, V:I7, 9, IX6	 <i>t_{3z.t}</i> 'vertebrae' R:XXII1 + x + 2, V:XX1
 <i>khb</i> Keheb (?) R:IV2	 <i>tz^m</i> '[a plant (med.)]' V:XIX1	 <i>tnj</i> 'where?, whence?' R:X10

 V:III2	 R:XXVI1, V:IX2	 R:XXVII8, 9, 10, 11, 12, XXVIII1, 2, 3, 4
 R:IX13	 V:IX2	 R:I2, IV8, V12, VI1, VII4, VIII8, X1, XVIIx + 2, XXVI2, XXVII3, 7, 8, 9, 10, 11, 12, XXVIII1, 2, 3, 4, V:I7, II2, 9, IV7, V7, VII4, IX12, XV1, XXII2, XXV2
 V:XXIII2	 R:XXVI8	 R:III11, 12, XIIIx + 2, XVx + 1, XVIIx + 1, XXIIIx + 2, x + 3, V:IV5, 6
 R:X14	 R:II3, 5, III4, VIII4, XI13, XXx + 1, XXII1 + x + 2, V:III10, IV1, V6, 10, XIII1	 R:II1, 2, III9, VIII14, XIXx + 2, V:III9, VI3, XVII1
 R:IV12, V:VII7	 V:XXIV1	 R:II12, XVx + 1, XVIIx + 2, V:IV6-7
 V:II1	 R:XVIIx + 3	2. Numerals
 R:I9	 R:IV9, V:I5, VII5	 R:III2, VI2, X9, XXVI8, 9, V:II3, IV8, X1, XVIII1
 R:VI8, V:IX1 ⁽²⁾	 R:VII7, V:XII1	 R:XVIIx + 2, XXV1 + x + 2, XXVI9, XXVII6
 R:XXVI1 + x + 3, XXVI7, XXVII5	 R:IV6, 13, V1, 2, VII3, 13, VIII14, IX3, 10, V:VII2, 7, 9, 13, XIV1	 R:I3, III13, VIII4, XXVI2, XXVIII4, V:I8, V5, VI8
 R:IV2, V4, V:VI10, VII11	 R:VIII13, XVIIx + 3	 R:III13
 R:XXVI8	 V:XXII1	 R:XVIIx + 2
 R:III13, V:VI8	 R:IX8	 V:IX10
 R:XXVII4	 R:VIII2	 R:XVIIx + 2, V:II3

3. Deities and demonic beings

  ss.t *Isis'*
R:XXVIII2, V:XXII3

  *Jsh.w 'Jakhu'*
V:XXIV2

  *Jah, moon'*
R:XXIx + 2

   *Jbsn 'a demon'*
R:III5, V:V10–VI1

  *Jmw.t^(?) '[goddess] (?)'*
R:XVx + 1

  *Jmn 'Amun'*
R:XVx + 1, XVIIx + 1

  *Jmn.t 'Amaunet'*
R:XVx + 1

  *Jn-Hr.t 'Onuris'*
R:IX4, XI14, V:XIV1

  *Jrn.wt 'Renenutet (?)'*
R:XVIIx + 1

  *Jshr 'Ishkhara'*
V:II2

  *(Jtm 'Atum'*
R:XXVII1, V:IX2

  *Jtm.t 'Itemet'*
R:II12, V:IV7

  *Jtm 'Adamma'*
R:V7, V:VIII5

  *pp 'Apophis'*
V:IX5

  *ntj 'Anat'*
R:III12, VI11, XVIIx + 1,
V:III7^(?), V6

  *h.w 'Akhu'*
R:III2, 7, IV3, 5, V8, VIII10, X1,
2, XI2, V:I1, III4, IV3, 9, 10, V4,
8, VI2, VII1, 10, IX1, 3, 4, XVI1,
XXII1

  *ztl(j)r.t 'Astarte'*
R:XVIIx + 1–2

  *w3y.w 'the distant
one (?)'*
R:XI14

  *Wp-w3.wt 'Wepwawet'*
R:V5, XXII1, V:VIII1

  *Wsjr 'Osiris'*
R:XI1x + 2, V:XXII2, 4

     *B'l 'Baal'*
R:II3, V1, V:III10, VII5, 8

  *Bth 'Bathah (wife of
Horus)'*
V:XXV3

  *Pksn '[god] (?)'*
R:III8–9

  *Mw.t 'Mut'*
V:XXII3

  *Mrj '[god] (?)'*
R:VI7–8

  *Mhnt.j-jr-tj
'Mekhenti-irti'*
R:XXV1 + x + 3, V:XXIII2

  *Mšr '[a
demon]'*
R:III3, V:V9

  *Nut 'Nut'*
R:VIII12, XXIX1, V:III1

  *Nb.t-Hw.t 'Nephthys'*
R:XXVIII3, V:XXII2, 3

  *Nkl 'Nikkal'*
R:V6, IX12, V:VIII3

  *Nkphn '[god] (?)'*
V:IV4

  *Ntr-hr.j 'the god above
(the moon god)'*
R:II11, V6, V:IV6, VIII2

  *Ntr-dw3 'the morning
god, morning star'*
R:V13

  *R(w) 'Re, the sun'*
R:II11, 12, III8, IV1, 2,
V4, 13, VI5, VIII6, 13, X3,
XI1, XIIx + 3, XVIIx + 2,
XXIIx + 3, XXVII1, 8, V:I5, 6,
IV6, 7, VI3, 9, VII11, IX2

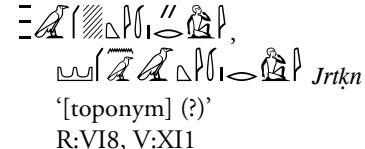
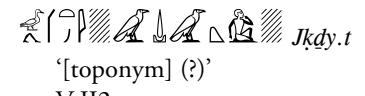
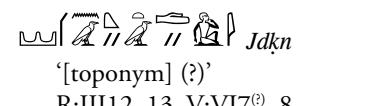
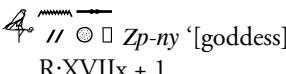
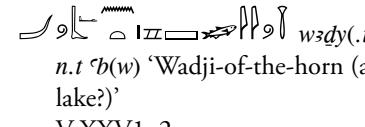
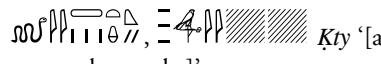
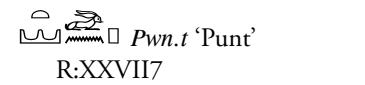
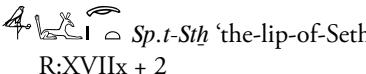
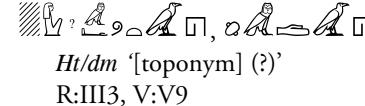
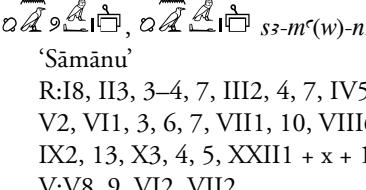
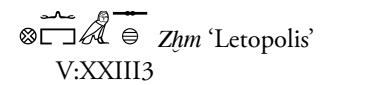
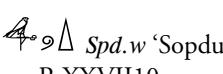
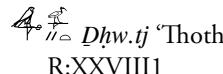
  *Rnwy 'Renuy (brother
of Apis)'*
R:XXVII7

  *Ršp 'Reshep'*
R:V6, XI13, V:VIII4

  *Hpj 'Hapi, flood'*
V:XVII1

  *Hw.t-hr.wt 'Hathors'*
R:V12, VIII5, X4, V:XIII1

  *Hp.w 'Apis'*
R:XXVII7

 <i>Hr.w</i> 'Horus'	 <i>Sth</i> ^(?) 'weather god, Seth'	4. Toponyms
R:II4, VI1, VII5, VIII6, X11, XIIx + 2, XIVx + 1, XVIIx + 2, XXV1 + x + 3, XXVII4, 11, V:V8, XVI1, XXIII3, XXIV2, 4, XXV3	R:I9, 10, II3, IV7, 10, V4, VI11, 13, VII1, 3, 5, IX4, 14, X12, XI4, 12, XXV1 + x + 3, XXVII4, 12, V:III5, 6, VII3, 5, 11, XIX1, 2, XXII2, XXIII3	 <i>Jrtkn</i> '[toponym] (?)' R:VI18, V:XI1
 <i>Hnt.j-jmntj.w</i> 'Khentiamentiu'		 <i>Jkdy.t</i> '[toponym] (?)' V:II2
 <i>Hnm.w</i> 'Khnum'		 <i>Jdkn</i> '[toponym] (?)' R:III12–13, V:VI7 ^(?) –8
 <i>Zp-ny</i> '[goddess]'		 <i>w3dy.(t)</i> <i>n.t b(w)</i> 'Wadji-of-the-horn (a lake?)' V:XXV1–2
 <i>Zp-ns-t3</i> 'Zepnesta'	 <i>Kty</i> '[a mother snake]'	 <i>Pwn.t</i> 'Punt' R:XXVII7
 <i>Sp.t-Sth</i> 'the-lip-of-Seth'	 <i>Tmk/kn</i> '[demon]'	 <i>Ht/dm</i> '[toponym] (?)' R:III4, V:V10 R:III3, V:V9
 <i>Sāmānu</i> 'Sāmānu'	 <i>Dr[...]</i> '[god] (?)'	 <i>Hmkr</i> '[toponym] (?)' R:III9, XXIIIx + 3, V:VI4
 <i>Sia</i>	 <i>Dhr</i> '[god] (?)'	 <i>Zhm</i> 'Letopolis' V:XXIII3
 <i>Sopdu</i>	 <i>Dhw.tj</i> 'Thoth'	 <i>sh.t</i> <i>j3(n)r.w</i> 'field of rushes' R:XXVII2

Appendix II: Present appearance of the papyrus

Sheet	Column (lines, remarks)	Condition
343 Sheet 1 recto	R:I (12) R:II (13) R:III (13)	Papyrus quite dark due to older conservation treatment; mostly legible; bottom edge frayed
343 Sheet 1 verso	V:I (11) V:II (10) V:III (10, beginning)	Papyrus quite dark; ink severely rubbed off, making it difficult to read; top edge frayed
343 Sheet 2 recto	R:IV (13) R:V (13) (R:IV)	Papyrus quite light; ink in good condition, slightly rubbed off
343 Sheet 2 verso	V:III (10, end) V:IV (10) V:V (10, beginning)	Papyrus quite light; ink often in good condition, severely rubbed off at the beginning (V:III)
343 Sheet 3 recto	R:VII (13) R:VIII (14, beginning at line 12)	Papyrus slightly darker than 343 Sheet 2; ink often legible; broken off at top (R:VII, VIII)
343 Sheet 3 verso	V:V (10, end) (V:VI) V:VI (10, beginning)	Papyrus slightly darker than 343 Sheet 2; ink often legible; broken off at bottom
345 Sheet 1 recto	R:VIII (14, end) R:IX (14) R:X (14) R:XI (14, beginning)	Papyrus relatively dark; ink clearly legible; large hole at the beginning (R:VIII, IX); middle completely broken off towards the latter part (R:X, XI); <i>passim</i> tears fixed with tape
345 Sheet 1 verso	V:VI (10, end) V:VII (11) V:VIII (12) V:IX (12)	Papyrus darker around the holes; ink clearly legible; large hole at the beginning (V:VII); middle completely broken off towards the latter part (V:VIII, IX)
345 Sheet 2 recto (5 fragments, top-down)	R:XI (14, fragment 5) R:XII (fragment 5) R:XIII (fragment 5) R:XIV (fragment 4) R:XV (fragment 4) R:XVI (fragments 4 & 3) R:XVII (fragments 3 & 2) R:XVIII (fragments 3 & 2) R:XIX (fragment 2) R:XX (fragments 2 & 1) R:XXI fragment 1, beginning	Papyrus slightly darker at the edges; only one to three lines preserved from the lower part; ink often clearly legible, rubra rubbed off in places; <i>passim</i> tears

Sheet	Column (lines, remarks)	Condition
345 Sheet 2 verso (5 fragments, bottom-up)	V:X (fragment 5) V:XI (fragment 5) V:XII (fragment 4) V:XIII (fragment 4) V:XIV (fragment 3) V:V (fragment 3) V:VI (fragment 2) V:VII (fragment 2) V:VIII (fragment 1) V:IX (fragment 1)	Papyrus slightly darker at the edges; only one to three lines preserved from the upper part; ink often clearly legible, rubra rubbed off in places; <i>passim</i> tears
345 Sheet 3 recto (4 fragments)	R:XXI (fragment 3, end) R:XXII (fragments 1 & 3) R:XXIII (fragments 4a & 4b) R:XXV (fragment 2, end)	Papyrus considerably darker at the edges; ink often clearly legible; <i>passim</i> tears
345 Sheet 3 verso (4 fragments)	R:XXVI (12, fragment 2 beginning) V:XX (fragment 3) V:XXI (fragments 3 & 4a) V:XXII (fragment 4b, beginning) V:XXIV (fragment 2)	Papyrus darker at the edges; ink often clearly legible; <i>passim</i> tears
345 Sheet 4 recto (3 fragments)	R:XXIV (fragments 1 & 3) R:XXV (fragment 3, beginning)	Papyrus darker at the edges; ink often clearly legible; <i>passim</i> tears; fragment 2 traces of ink (palimpsest?), cannot be joined
345 Sheet 4 verso (3 fragments)	V:XXII (fragment 3, end) V:XXIII (fragments 1 & 3)	Papyrus considerably darker at the edges; ink often clearly legible; <i>passim</i> tears; fragment 2 traces of ink (palimpsest?), cannot be joined
345 Sheet 5 recto	R:XXVI (12, end) R:XXVII (12) R:XXVIII (5)	Papyrus partially shows dark spots; edges frayed; ink often clearly legible, rubra partially rubbed off (R:XXVIII); last part of the page blank (6–10 cm)
345 Sheet 5 verso	V:XXV (4, end)	Papyrus partially shows dark spots; edges frayed; ink often clearly legible; last part of the page blank (29 cm)

Indices

1. General

- accusation 29, 61, 98
ailment 16, 31, 55, 80, 98, 101, 103
amulet 16, 65, 82, 85, 86, 87, 99
animal 16, 23, 72, 73, 74, 96
arm 43, 44, 63, 65, 66, 90, 91, 92, 93, 94, 95, 99, 105
ass 16, 23, 32, 35, 36, 77, 96
axe 22, 23, 27
bandage 23, 24, 47, 57, 61, 77, 79, 80, 81, 94, 96, 98
barque 27, 94
- of the Millions 95
blind 24, 27, 29, 91, 92
blood 30, 35, 37, 38, 47, 73, 80, 102
→ *see also Indices 3. Drugs*
body 23, 30, 35, 47, 48, 53, 56, 63, 75, 85, 90
bosom 72
breast 52, 54, 72
bull 54–55, 61, 62, 98, 99
cat 98
cattle, wild 61, 62
cauldron 61, 63
cedar 44
chalice
→ *see cup*
chisel 23, 90, 91
companion 24, 29, 32, 35, 38
copper (*weapon*) 22, 27, 28, 29
cosmic order 93
cup 48, 55
- of weather god 52, 55
curse formula 36
dead 43, 45, 61, 79, 84, 94, 95, 102
deity 16, 44, 68
- female 86, 87
- male 86, 87
deflower 24, 27, 30
desert 16, 32, 35, 36, 37, 48, 53, 55–56
discharge 63, 88
dish
- copper 35, 37
- silver 35, 37
dog 90, 91, 98
drink 16, 48, 53, 55, 56
earth 62, 71, 72, 74, 83, 85, 88, 89, 94, 103
emasculate 24, 27
entrails 53, 56
eye 27, 29, 53, 56, 83, 87, 91, 94, 99
- *wedjat* 87
face 27, 28, 65, 75, 86, 87, 98, 102
fate 46
feather 22, 35, 99
field 29, 35, 53, 56, 61, 85
finger 35, 86, 87
fire 29, 53, 61, 63, 84
flame 43, 84, 88–89
foot 37, 102, 103
Gliedervergottung 16, 74
Götterbedrohung 82
ground 35, 37, 43, 45, 58, 61, 66
hand 35, 43, 44, 52, 53, 56, 61, 62, 66, 86, 87, 102, 104, 105
head 23, 27, 28, 29, 35, 53, 56–57, 68, 75, 83, 84, 91, 92, 99
heart 22, 43, 45, 53, 61, 65, 71
inflammation 15, 16, 82, 83, 84, 85
inundation 68
jar 37, 58
khopesh 27, 28
kidney 47, 53, 98
kite
- feather of 99
knee 35, 37
knot 56, 84, 85, 86, 87
leg 35, 37, 53, 82, 83–84, 98
limb 38, 48, 52, 55, 56, 74, 78, 79, 102
lion 43, 98
- of heaven 28, 44
lip 53, 61, 88
lung 53
man 35, 37, 84, 85
messenger 62
mill stone 27, 29
mother 35, 36, 52, 54, 71, 88, 89, 90, 91, 92
mound 35, 38
mountain 27, 28, 35, 37, 61, 62, 68, 72, 77
mouth 37, 56, 61, 63, 91, 92
neck 35, 38, 53, 56
Nile 53, 68
nose 35, 38, 53, 56, 91, 92
ointment 23, 47, 57, 77, 80, 81, 96, 98
opponent 15, 16, 78, 79, 94, 95
orifices
- seven - of head 53, 56, 91, 92
pig 22, 23
poison 16, 40, 43, 44, 71, 73, 94, 95, 98
pus 31, 79
putrefaction 79, 80
rain 43, 44, 56, 104
ram 62
recipe 12, 22, 24, 30, 32, 39, 40, 47, 48, 57, 58, 64, 73, 77, 80, 87, 88, 89, 93, 96
reed 63, 85, 98
remedy 15, 73, 79, 80, 81, 96
rubrum 13, 29, 73, 95, 101, 103
salvia 92
sea 23, 40, 44, 88, 89
serpent
→ *see snake*

shoulder 35, 37, 53
 side 15, 30, 53
 sieve 29
 skin 23
 - ailment 31, 98
 - alteration 16, 23, 31, 81
 - disease 16, 77
 sky 35, 43, 44, 61, 71, 72, 74, 83, 85, 86, 95, 103
 - dew of 73
 slave 35, 36
 snake 27, 30, 43, 48, 52, 54, 71, 91, 92, 95, 104, 105
 - bite 96
 spear 43, 44, 63
 spine 53, 98
 spitting 91, 92
 staff
 - of Mekhenti-irti 102
 stomach 35, 36
 storm 43, 44, 88
 stroke 94, 95
 sun 54, 87, 103
 - disk 87, 94
 sweat 79
 swelling 15, 16, 31, 39, 78, 80
 sword 28, 29, 63, 64
 - sickle 28
 testicle 83
 tongue 27
 tooth 27, 28
 tusk 27, 28
 utterance 27, 53, 71, 87, 88, 104
 vertebrae 56, 75
 vertex 27, 28
 vessel 27, 28, 47, 58, 61, 63, 64, 90, 91
 virgin 30, 54
 water 15, 23, 43, 53, 56, 88, 89, 104
 woman 35, 36
 wood, coniferous 43, 44
 wound 23, 31, 39, 80, 81, 84, 96

2. Deities & demonic beings
 → *see also Appendix I.3: Deities and demonic beings*
 Adamma 16, 43, 45
 Akhu 15–16, *passim*
 Amun 71
 Amaunet 71
 Anat 16, 28, 29, 32, 35, 37, 48, 52, 54, 55, 73, 92
 - chisel of 90, 91
 Apis 84, 85
 Apophis 94, 95, 103
 Aqhat
 - Epic of 29
 Arşay 73
 Astarte 16, 29, 54, 73
 Atum 30
 Baal 16, 27, 28, 29, 43, 44, 46, 54, 55, 62, 67, 68, 73, 80
 - Cycle 16, 28, 40, 44, 55
 Bathah 104, 105
 Danil 29
 Deities–Hathors–Formula (DHF) 14, 16, 40, 45, 48, 57, 58, 64, 66, 90, 92
 'the Distant one (?)' 67, 68, 69
 Djehher 16, 27, 29–30
 Edom 45
 El 62
 Ennead 71
 - great 86, 87
 - little 86, 87
 'the god above' 16, 27, 43, 63
 → *see Jah*
 Hathors 43, 45, 46, 53, 61
 Hapi 68
 Herirutsesh 95
 Horon 28–29, 46–47
 Horus 16, 27, 28, 29, 30, 43, 45, 46–47, 53, 62, 65, 72, 83, 84, 91, 102, 103
 - eye of 83
 - snake of 71
 - servant of 64, 65
 - wife of 30, 73, 104, 105
 Ibsen 16, 32, 35, 36
 Ihi 62
 Ipuit 72
 Irnut 71, 73
 → *see Renenutet*
 Ishkhara 16, 88, 89
 Isis 61, 84, 99
 Itemet 27, 30
 Jah 72, 74
 Jakhu 102, 103
 Keret 28
 - Legend of 16, 28, 54
 Khentiamentiu 94, 95
 Khnum 84
 Koṭarāt 46
 'lip of Seth' 71, 73
 → *see also Horus, wife of*
 Mauri 52, 54
 Mekhenti-irti 80, 102
 Mesher 16, 35, 36
 Moon 16, 30, 45, 58, 63
 → *see Jah*
 the morning god 45, 46
 Mōt 29, 68
 Mut 100
 Nephthys 61, 84, 99
 Neqpehen 16, 27, 29–30
 Nikkal 16, 30, 36, 43, 45, 61, 63
 Nun 62, 103
 Nut 76, 88
 - children of 61
 Onuris 61, 67, 68, 69
 Osiris 61, 71, 99, 100
 Peqsen 16, 27, 29–30
 Pidray 73
 Qety 52, 54
 Qedshet 76, 77
 Re 30, 37, 62, 64, 95
 - eldest son of 61, 62

- eye of 86–87	- fruits of 31, 77	<i>Citrullus lanatus</i> (Thunb.) Mats. &
- first one of 71, 73	cucumber	Nakai 47
Renenuet 71, 73	- seeds of 47	<i>Cucumis melo</i> L. 47
Renui 85	cumin 30–31	<i>Cuminum cyminum</i> L. 30
Reput 72	cyperus 31	<i>Cyperus rotundus</i> L. 31
Reshep 16, 43, 45, 67, 68, 69	date 80–81	<i>Ferula assa-foetida</i> L. 38
‘the righteous one’ 22, 53	- seeds of 81	<i>Mentha</i> spp. 96
Sāmānu 15–16, <i>passim</i>	<i>Dreckapothekē</i> 23	<i>Nigella sativa</i> L. 30
Seth 16, 27, 28, 43, 44, 46, 55, 61, 63, 74, 79, 84, 98, 99, 102	emmer 39	<i>Pistacia terebinthus</i> L. 31
- testicles of 83	faeces 23, 57, 81	<i>Triticum dicoccum</i> 39
Shala 16, 67, 68	- of pig 23	<i>jwr.yt</i> 80
Shu 43, 72, 73, 84	fenugreek (?) 38, 77	<i>jns.y</i> 85
Sia 76	frankincense 31, 96	<i>jrp</i> 47
Sopdu 84	grain 38, 39	<i>‘m^{cc}</i> 39
sun god 30, 37, 62, 64, 95	gum 31	<i>‘r.w</i> 80
Tallay 73	honey 31, 81	<i>wz̄.t</i> 81
Thot 84, 95	ibex 96	<i>bj.t</i> 31
Tjemk/qen 16, 35, 36	leaf 80	<i>bd.t</i> 39
Uraeus 23, 105	mandragora 38	<i>pr.t-šn</i> 31, 47, 77
weather god 16, 24, 27, 28, 35, 43, 44, 46, 48, 52, 53, 54, 55, 61, 62, 63, 64, 65, 67, 68, 99	melon 47	<i>mnš.t</i> 81
Wepwawet 43, 72	- seeds of 47	<i>mst̄nj</i>
Yamm 28, 40, 44	mineral 31, 77	- <i>mw</i> 96
Yassib 28	mint (?) 96	<i>rj.t</i> 80
Zepnesta 27, 30	mucilage 39	<i>rrm.t</i> 38
Zepni 71, 73	mucus 81	<i>hm̄.w</i> 38
3. Drugs		<i>hmy.w</i> 38
acacia, sweet	myrrh 96	<i>hm̄.t</i>
- blossom of 31	natron 31, 80, 81	- <i>mh.t</i> 81
almond, bitter 38	nutgrass 31	<i>hm̄r.t</i> 31
asant 35, 38	ochre 62, 77, 81	<i>hs̄</i> 39, 81
bitter shrub/tree 38	pine nut 31, 77, 98	- <i>n.(j) w̄.yt</i> 81
blood	salt	<i>hs̄mn</i> 31, 81
- of animals 96	- northern 81	<i>sn̄tr</i> 31, 96
- of goat 94, 96	resin 31, 96	<i>shr.t</i> 31
carob 31	root 73	<i>š(ʒ)b.t</i> 57, 81
- flour of 79, 80	turpentine 31	<i>šnf.t</i> 81
colocynth 31	urea 23	<i>gʒb.t</i> 80
conifer	urine 23, 81	<i>gj.w n.j wh̄.t</i> 31
	- pigs 23	<i>tj̄m</i> 98
	water 39, 57, 96	<i>tpnn</i> 30–31
	wine 47, 98	<i>ttm</i> 38
	<i>Asa foetida</i> 38	<i>dʒr.t</i> 31
	<i>Boswellia</i> spp. 31	

4. Grammatical/lexical	<i>pg³</i> 64	<i>s:hr</i> 44, 66
remarks	<i>ptr</i> 27, 92	<i>shd</i> 44
adverbial clause 15, 22, 29, 55	<i>mšr</i> 36	<i>sk(r)</i> 30
apposition 37	<i>n(j)</i> (Negation) 72	<i>sd³</i> 84
cleft sentences 72, 91	<i>n-n.ty</i> 30	<i>sdm-f</i> 15, 29, 44, 54, 62, 96, 102
construction	<i>njw</i> 37	<i>šr.j n(j) hm.t</i> 35
- emphatic 29, 85, 98	<i>nn</i> (Negation) 63, 72, 96	<i>šr.t</i> 56
- <i>jn</i> 45, 56	<i>nz(r)</i> 84	<i>knkn</i> 45
- <i>jr wnn</i> 55	<i>nšf</i> 95–96	<i>khb.w</i> 38
- periphrastic 15, 38	<i>nk/k.t</i> 29	<i>t(w)r</i> 102
first present clause 22, 29	<i>ndh.t</i> 28	<i>twt</i> 99
genitive 105	<i>r'jb</i> 36	<i>tbtb.w</i> 103
- indirect 37, 44, 56, 77	<i>rwn.t</i> 30	<i>t(z)z.t</i> 56–57, 85
infinitive 15, 29, 38, 44, 45, 53, 92, 95	<i>rmn</i> 37	<i>tmk/kn</i> 36
‘narrative’ clause 15	<i>rnn.t</i> 30	<i>dži.w</i> 66
prohibitive 74, 99	<i>rpy.t</i> 99	<i>dd.t</i> 37
pronoun 22, 37, 55, 56, 73–74, 89	<i>rš.t</i> 56	<i>dm'(c)</i> 55
- object 38–39	→ see <i>šr.t</i>	<i>dr(j)</i> 63
subjunctive 29	<i>rdj j³.t/s³</i> 28	
- negated 85	<i>hrp</i> 53	5. Persons
<i>tw</i> -passive 29, 63	<i>hdm</i> 35	Anastasi, Giovanni 11
virtual relative clause 15	<i>hwj</i> 23, 38, 68, 98	Cimba, Maria 11
<i>w</i> -passive 38, 89, 98	- <i>h(w).t r h.t</i> 36	
<i>z.t</i> 102	<i>hr</i>	6. Toponyms
<i>zv</i> 72	- <i>šm.t</i> 36	Abiluma 29
<i>jbh</i> 28	<i>hmk/k³</i> 37	’Adidagān 37
<i>jbsn</i> 36	<i>h³ty.t</i> 66	Elteqon 54
<i>jrtkn</i> 54	<i>h³dw.yt</i> 45	field of rushes 85
<i>js.w</i> 98	<i>h³z</i> 56	Letopolis 102
<i>jsknkn</i> 45	<i>h³h.w</i> 62–63	Memphis 11
<i>jšf</i> 95	<i>hpš</i> 55–56	Punt 84
<i>jdnn</i> 56	<i>hrb</i> 28, 66	Yarqānu 54
<i>ypgdd</i> 72	<i>h³h³.tj</i> 44	<i>wzdy(.t) n.t</i> <i>‘b(w)</i> 105
<i>ym</i> 23, 44, 89	<i>hr.j-mwt</i> 45	<i>Jrtkn</i> 54
<i>‘.t</i> 98	<i>kh</i> 43, 98	<i>Jkdy.t</i> 89
<i>‘.ty</i> 98	<i>khb</i> 43, 98	<i>Jdtkn</i> 37
<i>‘b³b.yt</i> 56	<i>ktp</i> 28	<i>Ht/dm</i> 35–36
<i>‘mry.t</i> 54–55	<i>kt</i> 55	<i>Hmkr</i> 37, 77
<i>‘s</i> 44	<i>s.t-‘</i> 95	
<i>‘s³</i> 29	<i>s(j)st</i> 103	7. Quoted texts, Egyptian
<i>whd.w</i> 102	<i>swh</i> 55	BD
<i>bš³</i> 23	<i>s:r³</i> 44	- spell 17 99
<i>pzš.t</i> 98	<i>sh³</i> 65–66	- spell 29 65

- spell 39 95	papyrus BM EA 10687 (pap. Chester Beatty VII)	PT
- spell 67 103	- R:IV2–3 30	- 325 (532a) 102
CT	- V:I6 62	- 456 (852d–e) 103
- I, 288b 37	- V:II5–V10 74	- 503 (1078a–d) 103
- IV, 179c 62	- V:VI3 73	- 604 (1680b–c) 103
- VII, 430c 62	papyrus BM EA 10688 (pap. Chester Beatty VIII)	tablet Louvre N693
ostracon BM EA 29550 63	- R:IV7 45	- V:31 63
ostracon DeM 1546 63	papyrus Cologne 3545 16	8. Quoted texts, Near Eastern
ostracon Leipzig ÄMUL 1906 13, 15, 48, 54, 55, 57	Papyrus d'Orbigny 91	CAT 1.2
ostracon Strasbourg H.115 13, 15, 45, 48, 55, 56, 57	Papyrus Ebers 39	- II 7–8 29
papyrus Berlin 3027 (MuK)	- VII9–10 85	- IV4–5 28
- R:II1 65	papyrus Geneva MAH 15274 74	- IV7–33 44
- V:VI4 36	papyrus Leiden I 344 11, 12	CAT 1.3
papyrus Berlin 3038	papyrus Leiden I 348 15	- I10–12 55
- XII11 39	- R:VII 3–6 63	CAT 1.4
- R:XI1–5 80	- R:VIII6 85	- VII40–41 44
papyrus BM 10042 (magical papyrus Harris)	- V:XII5–6 62	- VIII1–6 62
- R:V3–4 37	papyrus Leiden I 349 55	CAT 1.6
- R:III7 53	papyrus Pushkin 127	- II30–35 29
- R:VIII7 53	- R:I9–10 45	CAT 1.10 54
papyrus BM EA 10059 (pap. Hearst)	papyrus St. Petersburg 1116A 36	CAT 1.15
- IX6–8 15	papyrus Turin A	- II26–28 54
- XV15–XVI1 15	- V:III10 44	CAT 1.16
papyrus BM EA 10222 (pap. Anastasi VII)	papyrus Turin 84 (Pleyte & Rossi) 62	- VI 54–57 28
- x+3, 3 63	papyrus Turin 131 (Pleyte & Rossi) 63	- VI 57–58 28
papyrus BM EA 10682 (pap. Chester Beatty II)	papyrus Turin 132 (Pleyte & Rossi) 62	CAT 1.19
- V:V7–8 55	papyrus Turin 134 (Pleyte & Rossi) 65	- IV5 29
papyrus BM EA 10686 (pap. Chester Beatty VI rt.) 15	papyrus Turin 138 (Pleyte & Rossi) 23	CAT 1.23
	papyrus Turin 1983 15	- 8–11 68
	papyrus Turin 1996 15	RIH 78/20 45
	papyrus Vatican 55, 74	- 8–10 29

Sketch of the papyrus



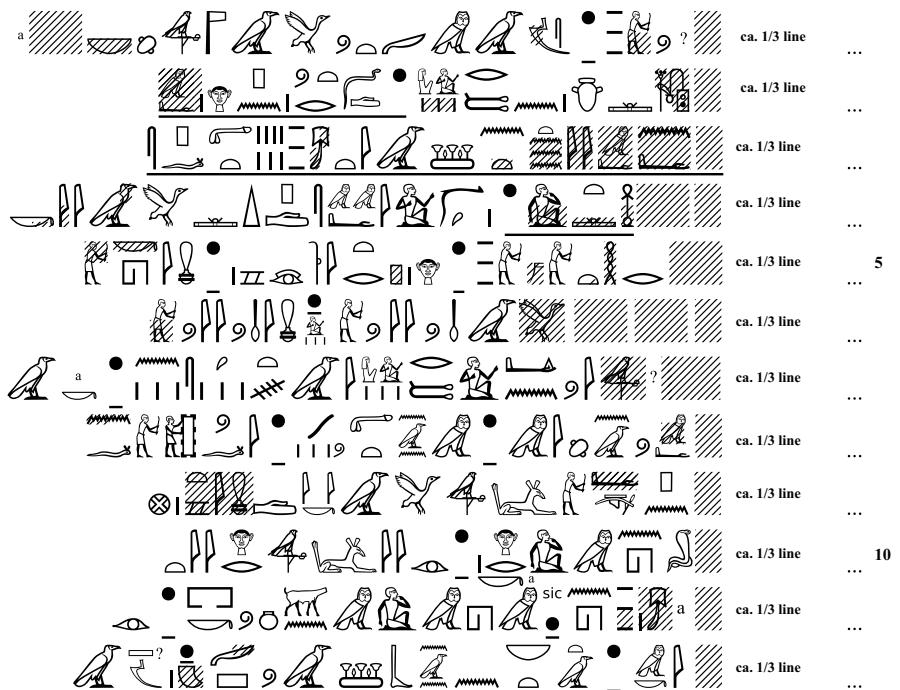
Sketch of Papyrus Leiden I 343 and I 345.

Plates

Pl. 1

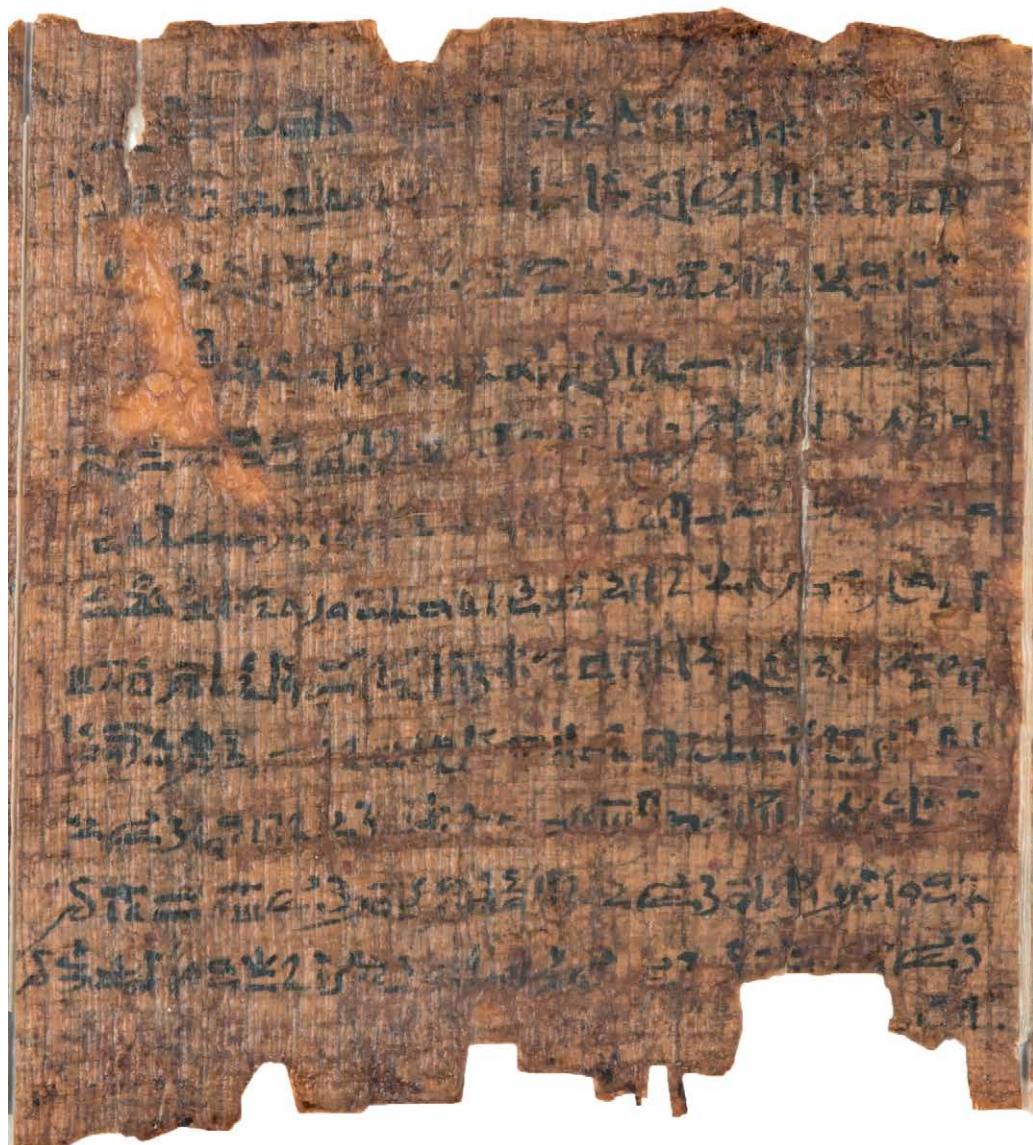


Papyrus Leiden I 343, recto column I (scale 1:1).



R:11a traces could fit m^{3c}.t 7a traces are visible above — and —, remains of the palimpsest 10a — under the line
 11a Gardiner reads 9.

Papyrus Leiden I 343, recto column I, transcription.



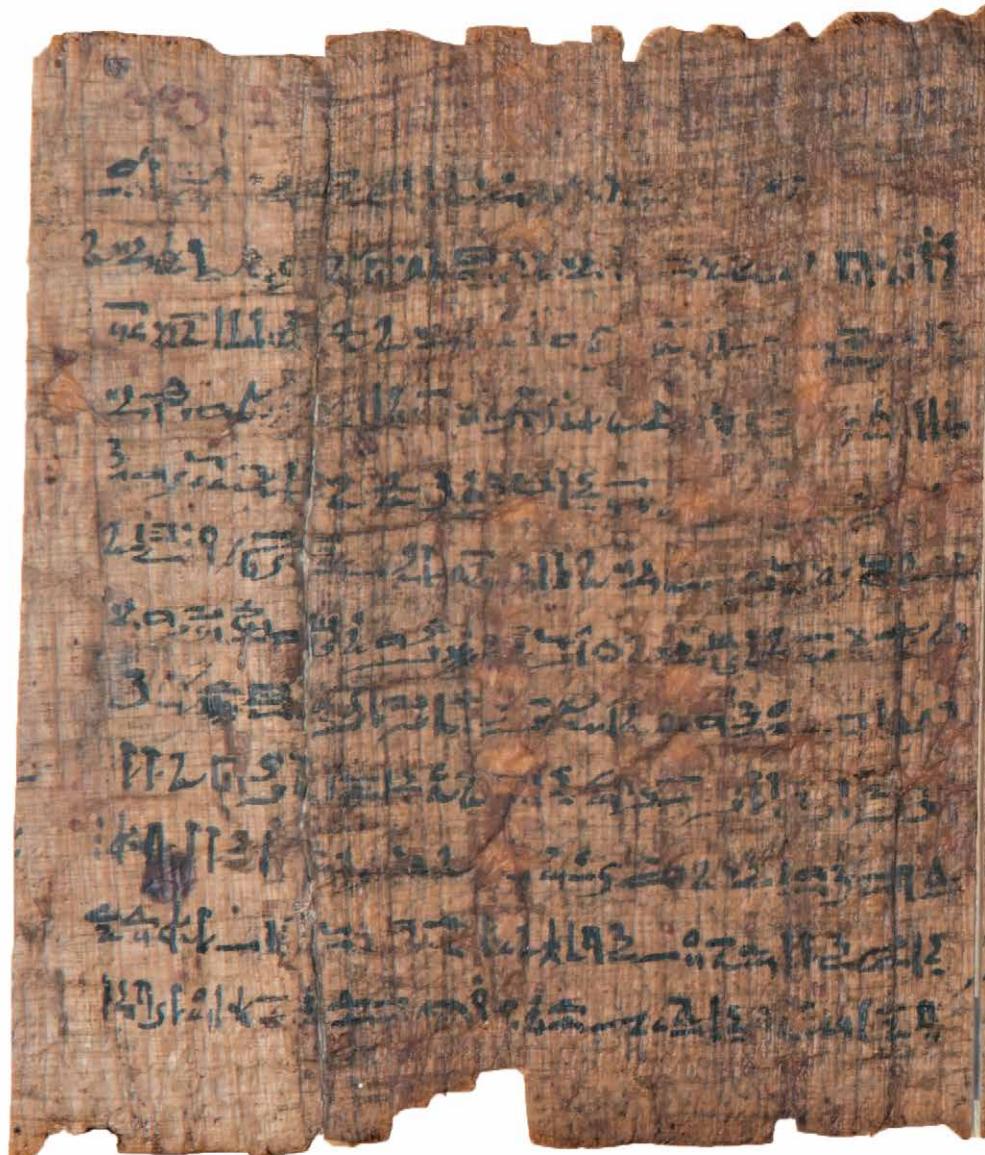
Papyrus Leiden I 343, recto column II (scale 1:1).



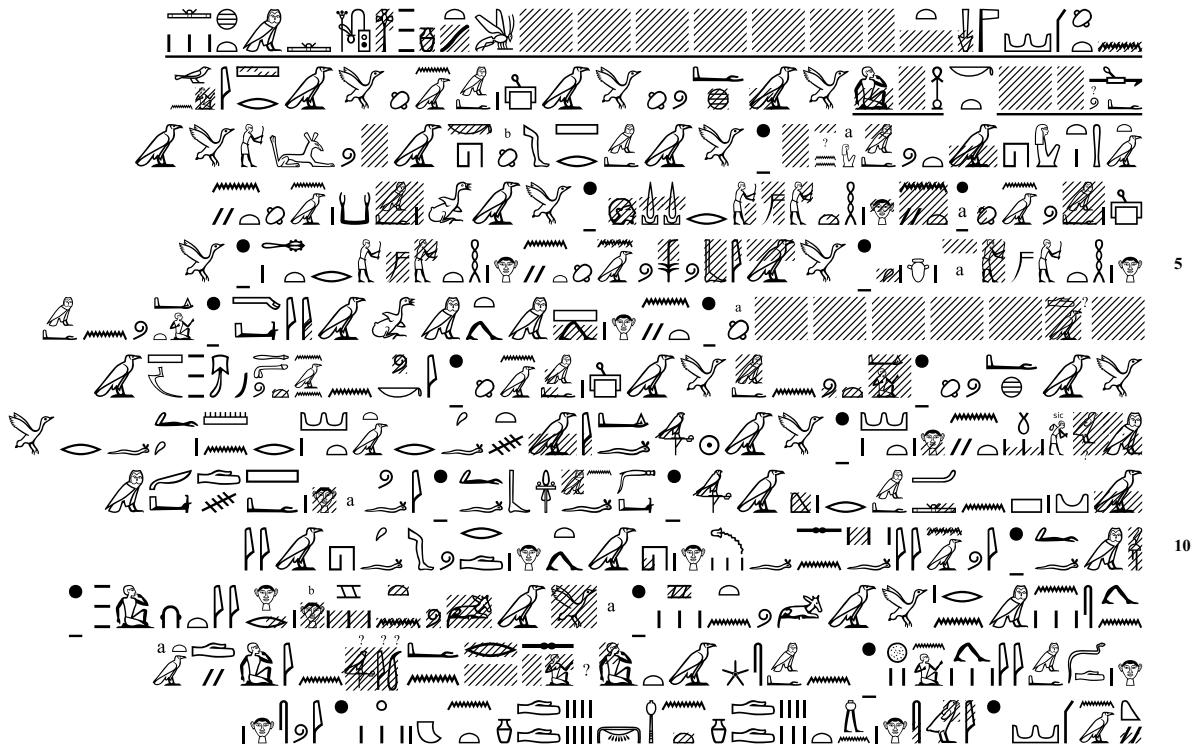
R:II1a traces 1b verse point and ~~10a~~ no longer visible 10a if Δ? 11a or ~~12a~~ 12a verse point no longer visible

13a *extremely faded.*

Papyrus Leiden I 343, recto column II, transcription.



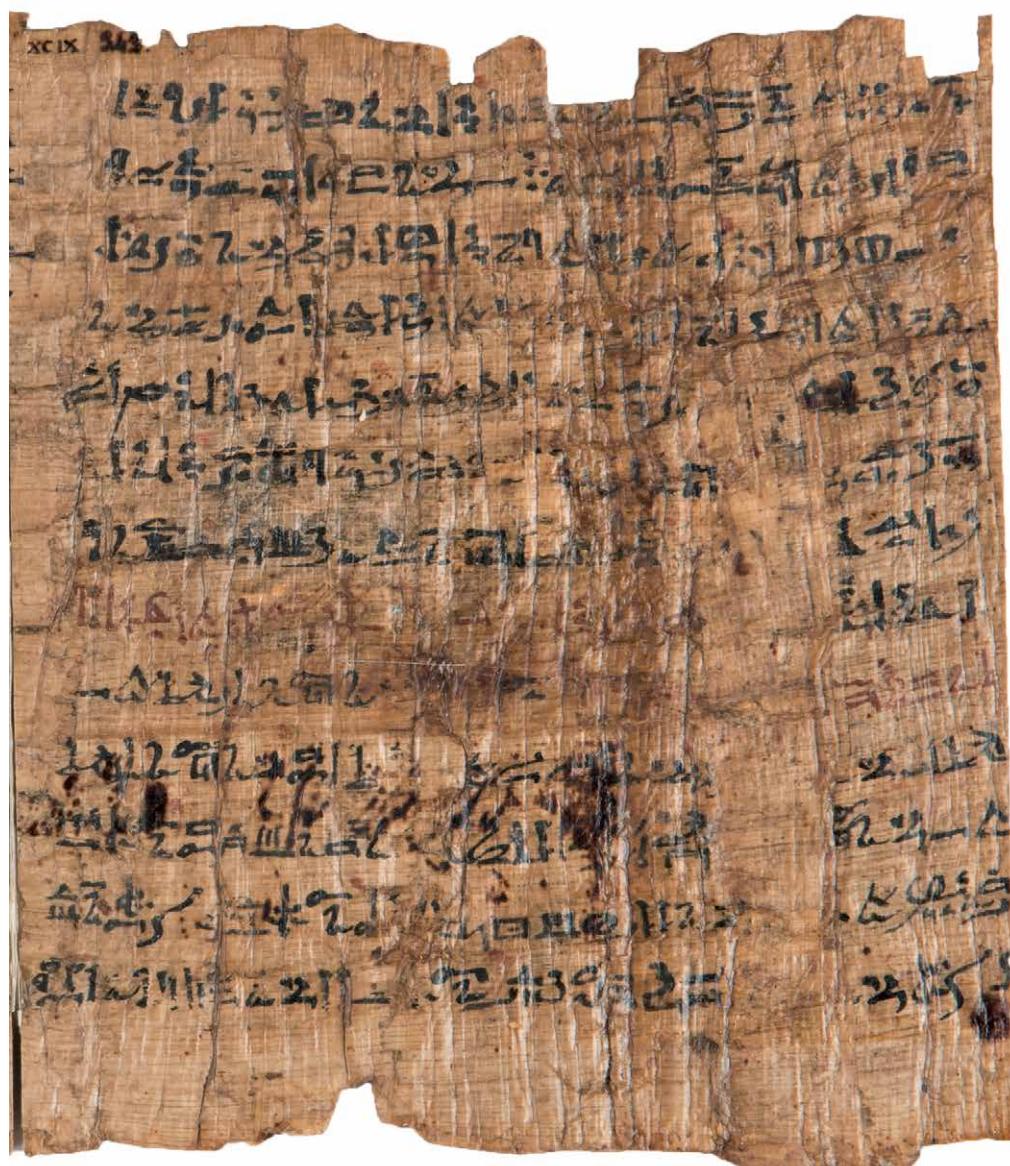
Papyrus Leiden I 343, recto column III (scale 1:1).



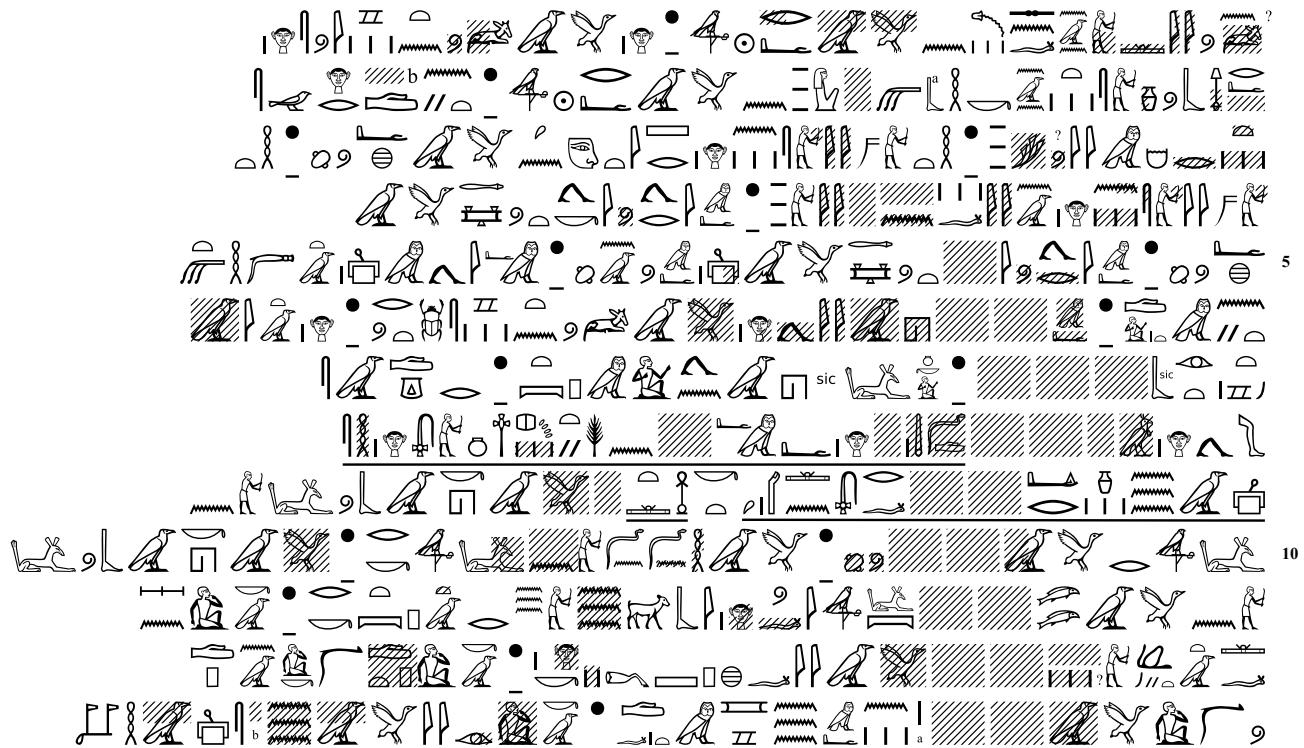
R:III3a not Q 3b alternatively according to Gardiner clearly Q 4a strongly faded 5a perhaps read ? 6a traces

9a no longer legible 11a & b no longer legible 12a or .

Papyrus Leiden I 343, recto column III, transcription.

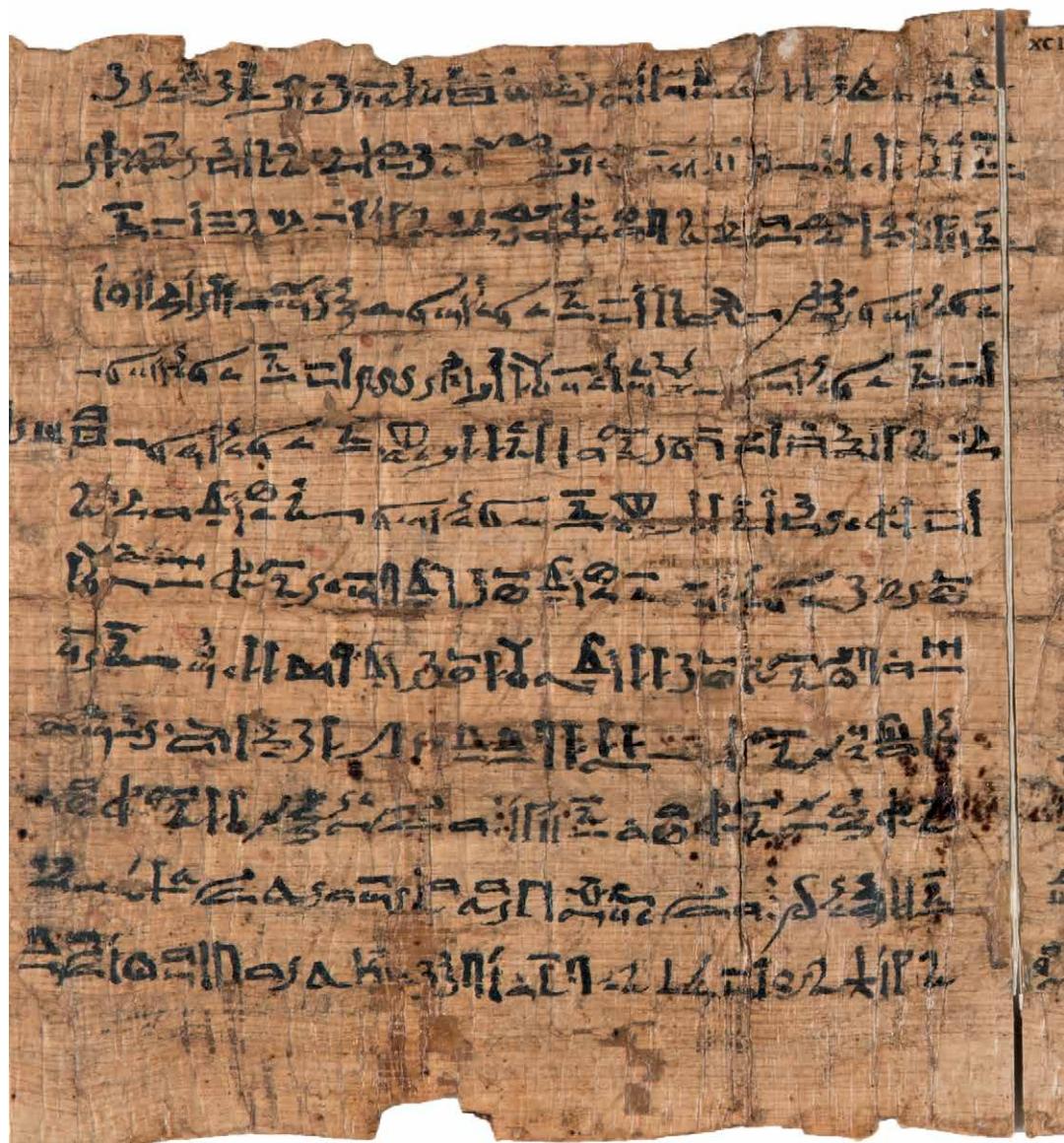


Papyrus Leiden I 343, recto column IV (scale 1:1).

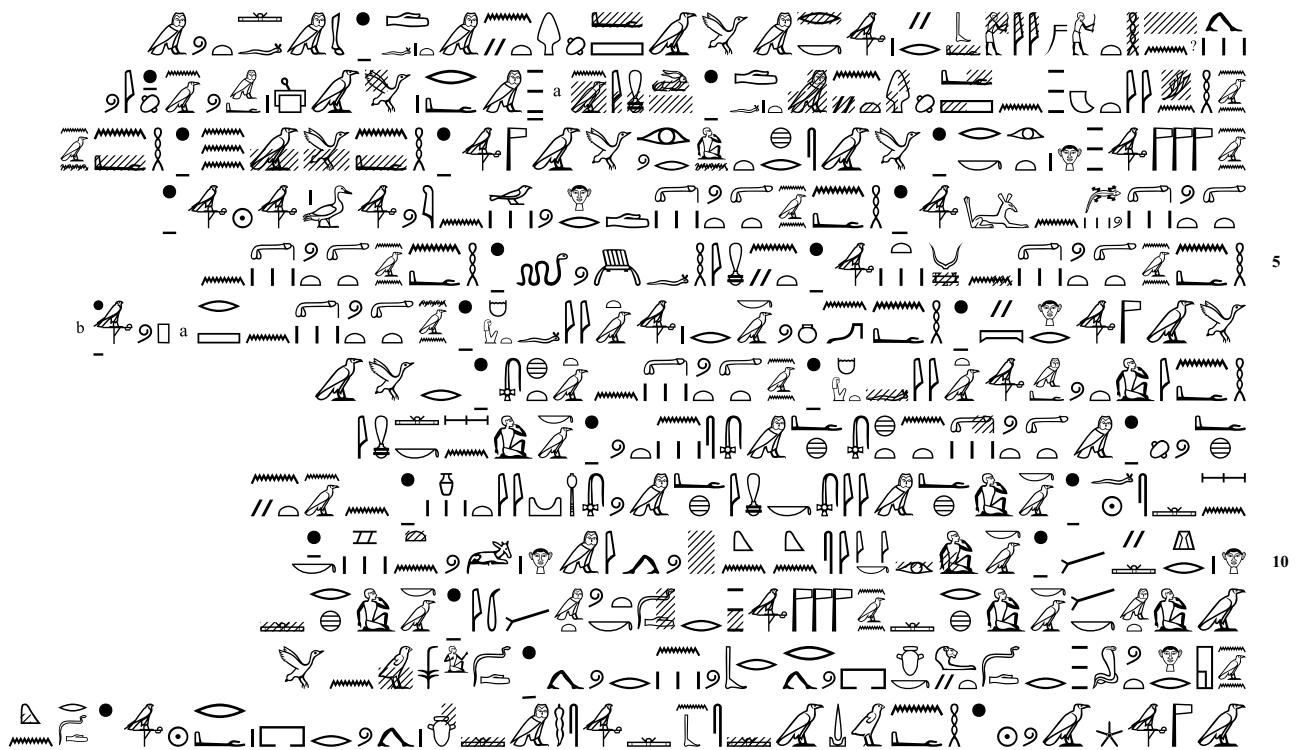


R:IV2a or 2b traces above 13a, perhaps palimpsest 13a if 1? b traces after 13a.

Papyrus Leiden I 343, recto column IV, transcription.



Papyrus Leiden I 343, recto column V (scale 1:1).



R:V2a added later in red 6a-b written between the columns V and VI.

Papyrus Leiden I 343, recto column V, transcription.



Papyrus Leiden I 343, recto column VI (scale 1:1).

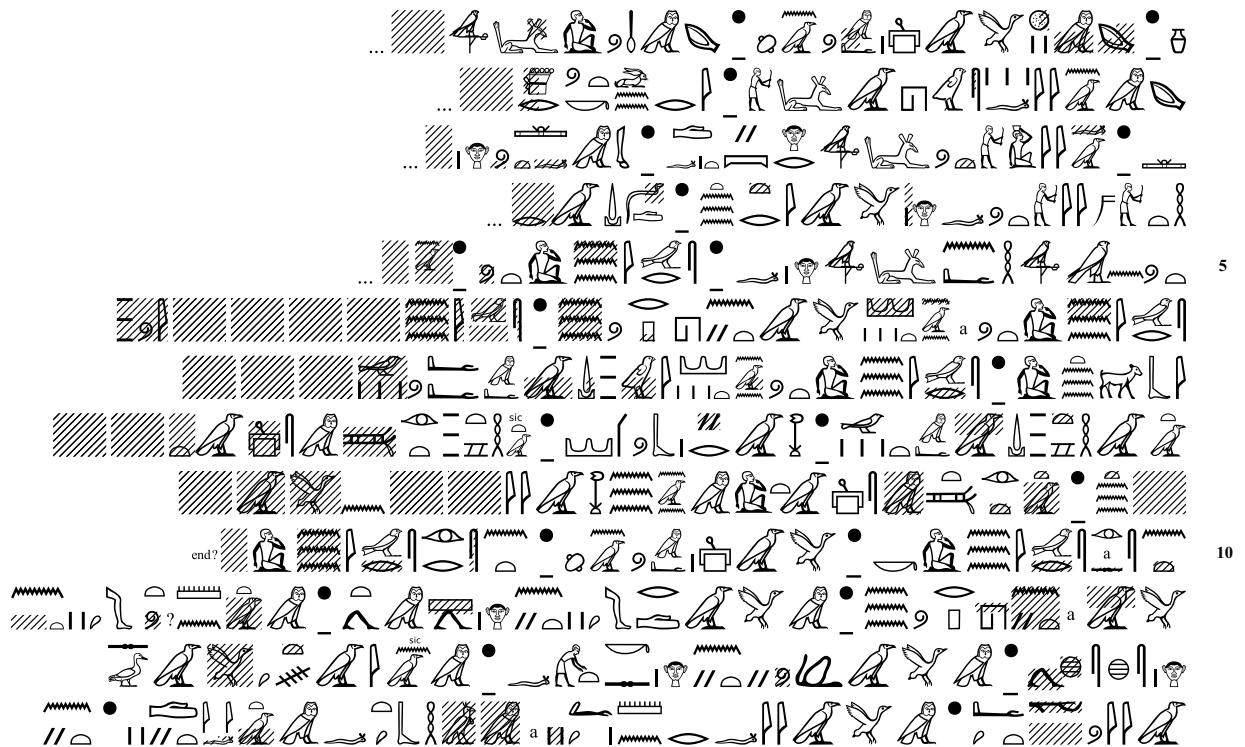


R:VI7a-b no longer legible 9 $h>f3w$, see $hf3w$ in the same line.

Papyrus Leiden I 343, recto column VI, transcription.



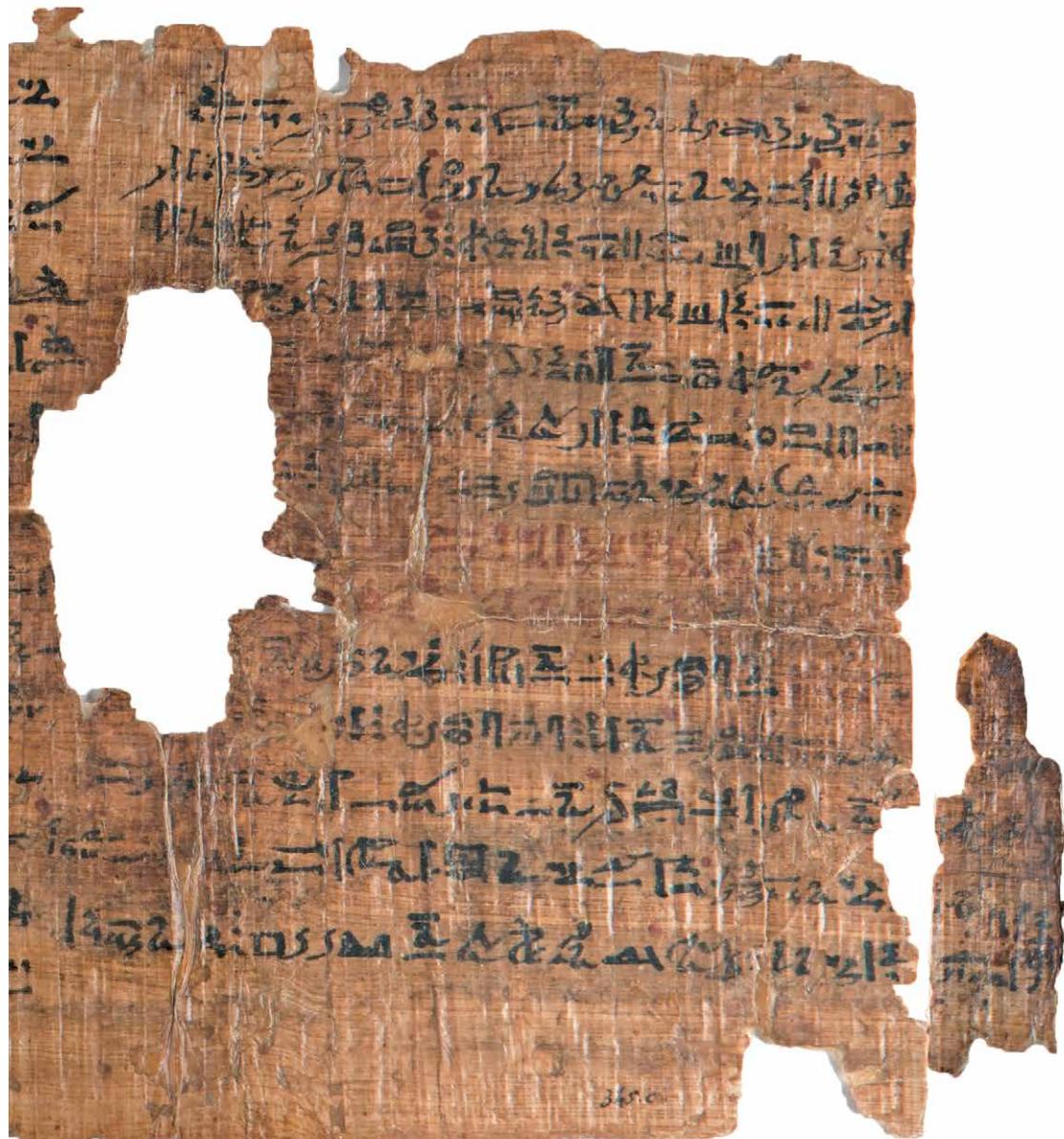
Papyrus Leiden I 343, recto column VII (scale 1:1).



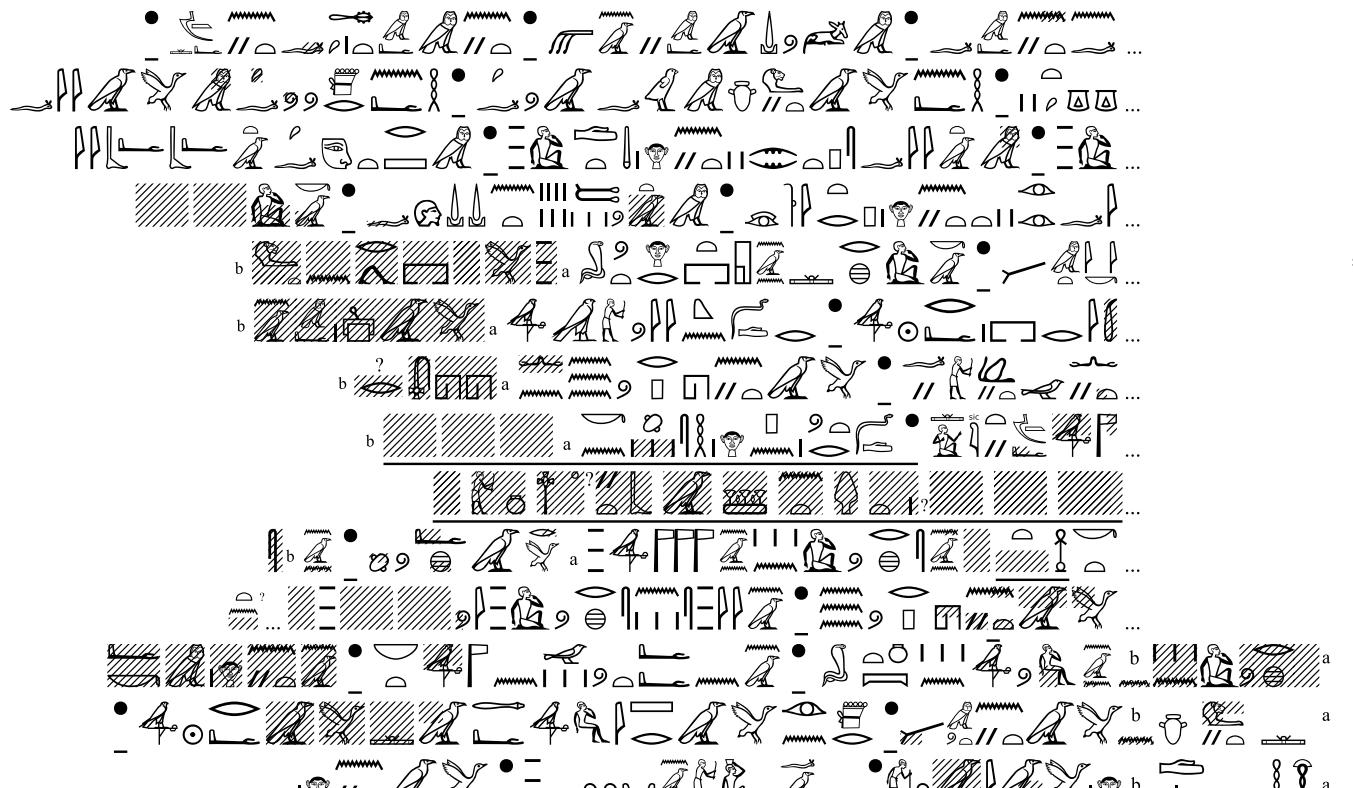
R:VII6a the ~~mm~~ above is no longer legible 10a Gardiner writes ~~—~~ and suggests ~~—~~, clearly ~~—~~ 11a no longer legible

13a no longer legible.

Papyrus Leiden I 343, recto column VII, transcription.



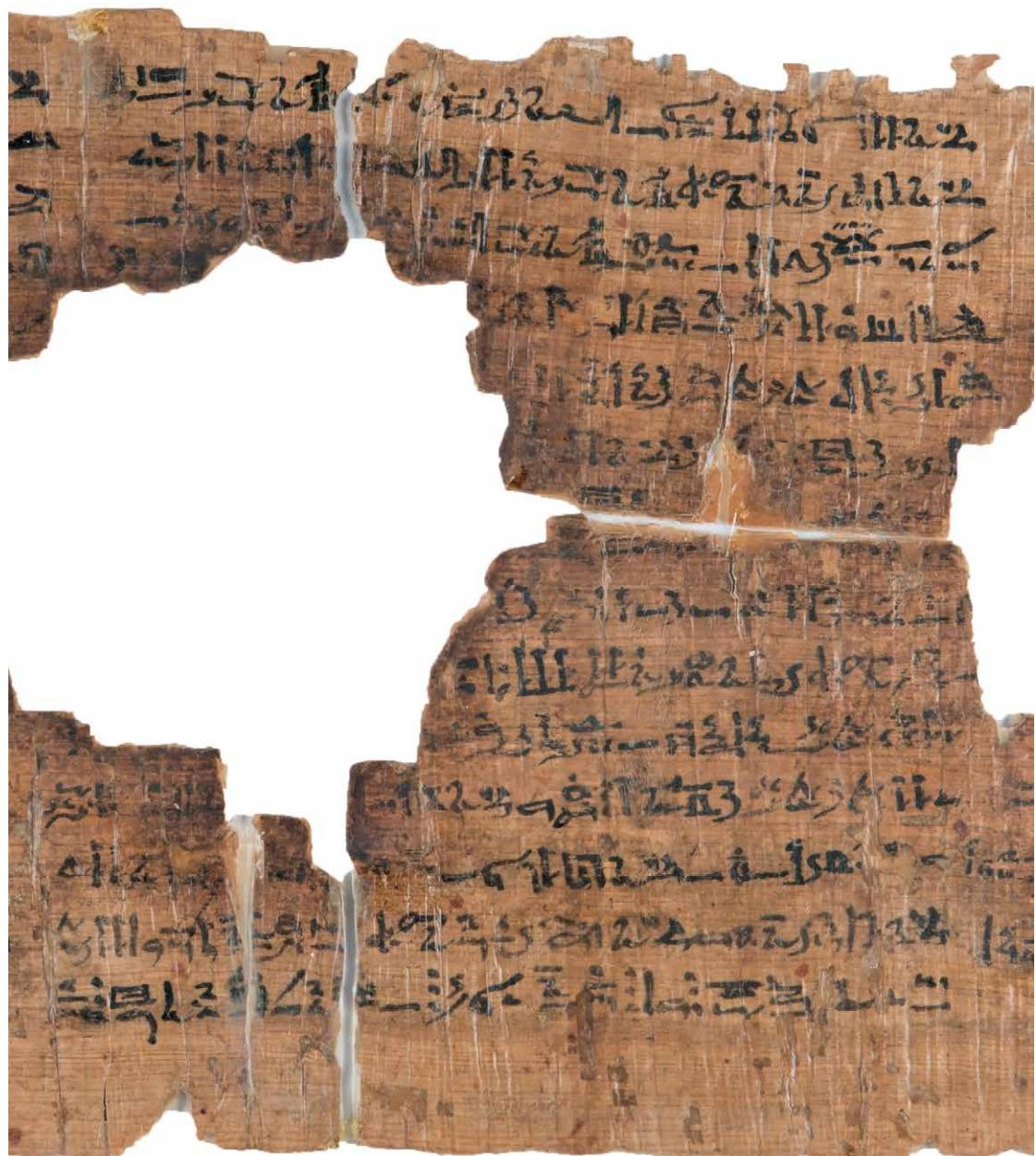
Papyrus Leiden I 343 + 345, recto column VIII (scale 1:1).



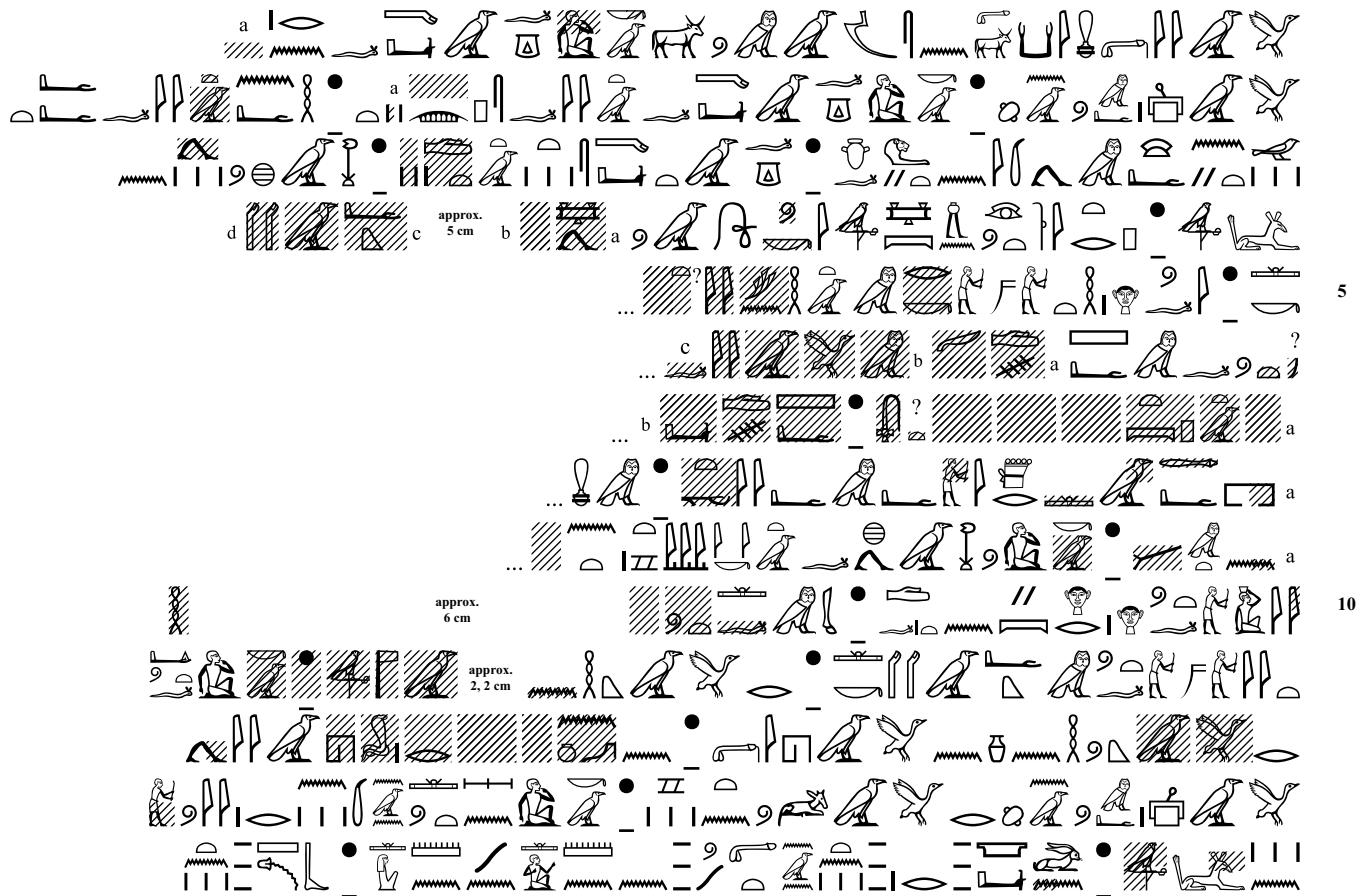
R:VIII 5a-b almost illegible 6a-b only partially legible 7a-b only partially legible 8a-b traces of rubrum 10a < above the line

10b | no longer legible 12-14a-b at the end of column R:VIII 12b no longer legible.

Papyrus Leiden I 343 + 345, recto column VIII, transcription.



Papyrus Leiden I 345, recto column IX (scale 1:1).



R:IX1a traces of ፩ ፪ 2a ፪ on the edge of the rip 4a-b almost faded 4c-d partially legible 6a-b almost faded 6c almost faded
7a-b difficult to read due to a rip in the papyrus, signs are faded 8a & 9a perhaps nothing is missing.

Papyrus Leiden I 345, recto column IX, transcription.



Papyrus Leiden I 345, recto column X (scale 1:1).

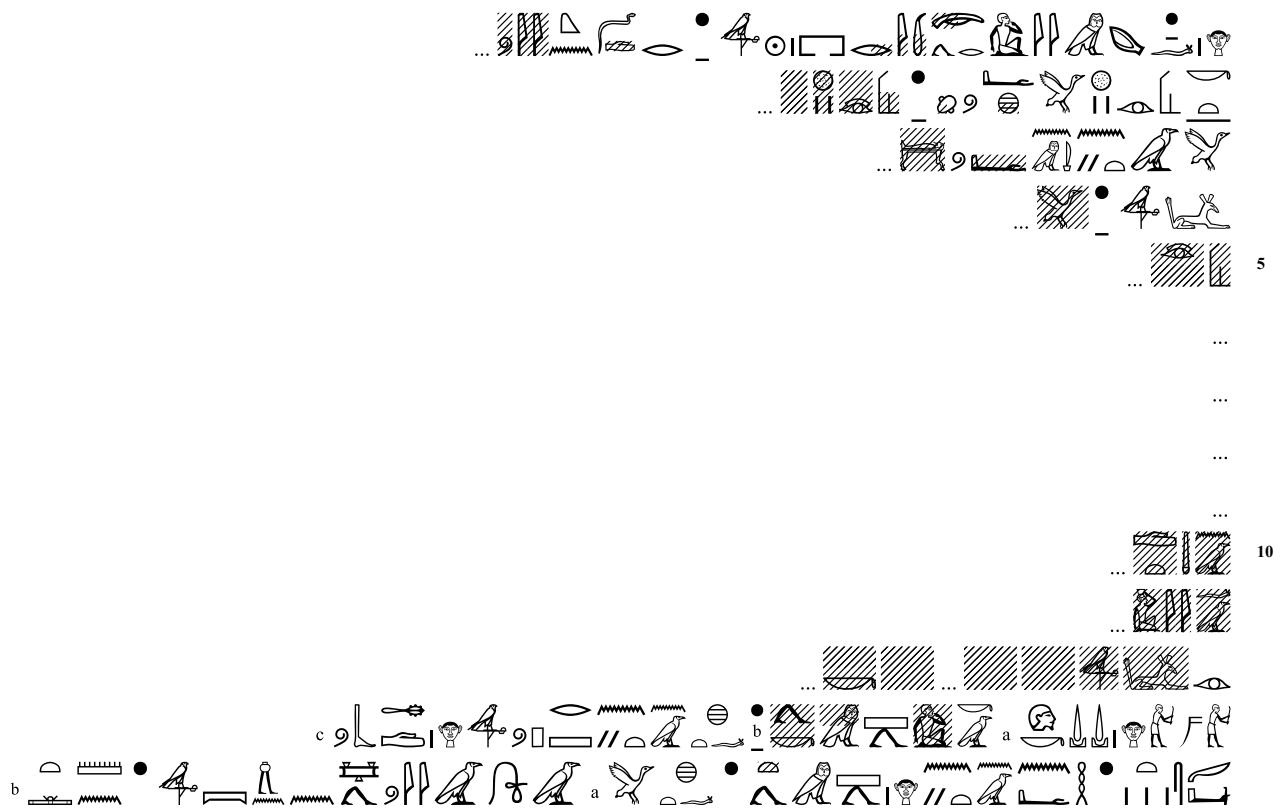


R:Xa-b above the column 4a-b almost faded, line is half broken off 4c no longer legible 14a at first glance the sign looks like <> but it is actually == (S130A).

Papyrus Leiden I 345, recto column X, transcription.



Papyrus Leiden I 345, recto column XI (scale 1:1).



R:XI13a *Gardiner places a verse point* 13b *now broken* 13b-c & 14a-b *on Pl. 2 fragment 5 papyrus Leiden I 345.*

Papyrus Leiden I 345, recto column XI, transcription.



Papyrus Leiden I 345, recto column XII (scale 1:1).



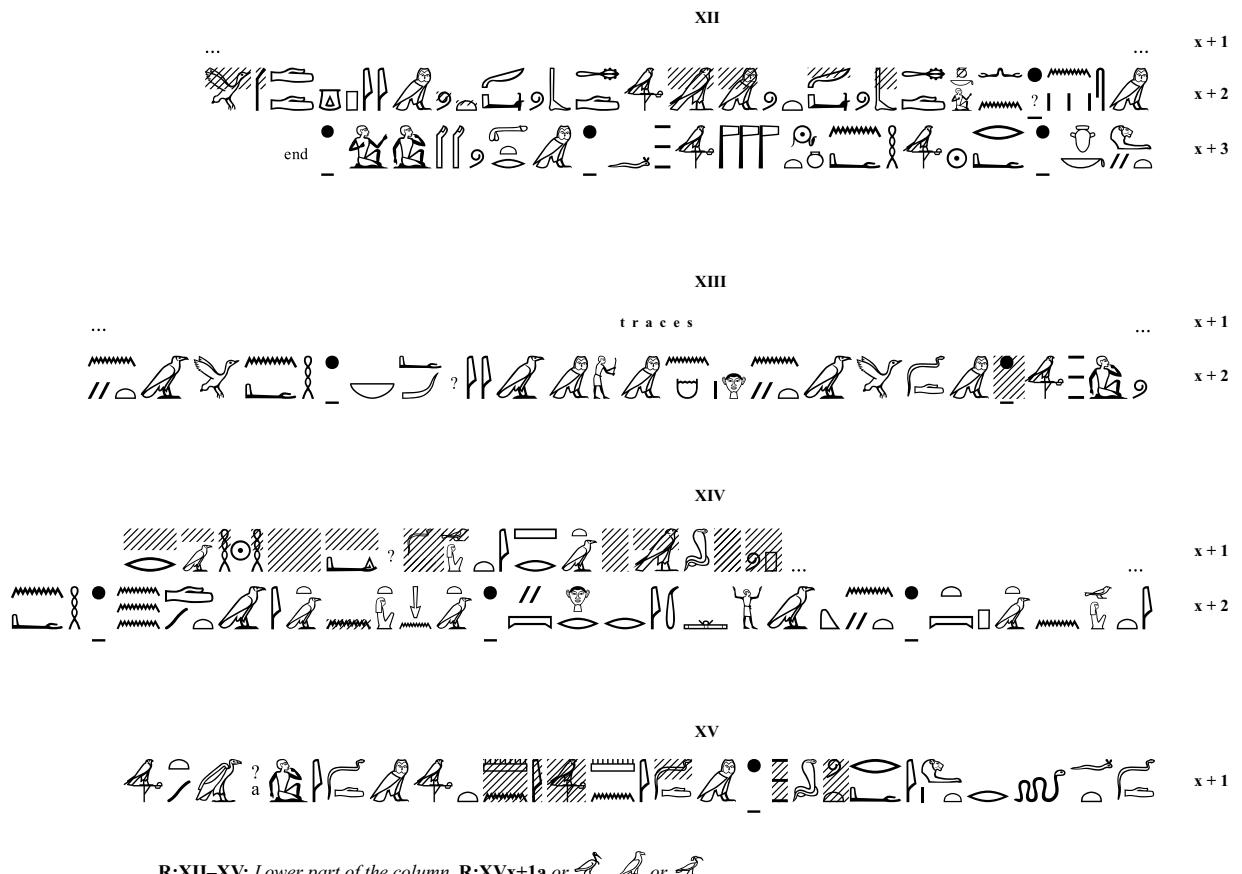
Papyrus Leiden I 345, recto column XIII (scale 1:1).



Papyrus Leiden I 345, recto column XIV (scale 1:1).



Papyrus Leiden I 345, recto column XV (scale 1:1).



Papyrus Leiden I 345, recto columns XII-XV. transcription.



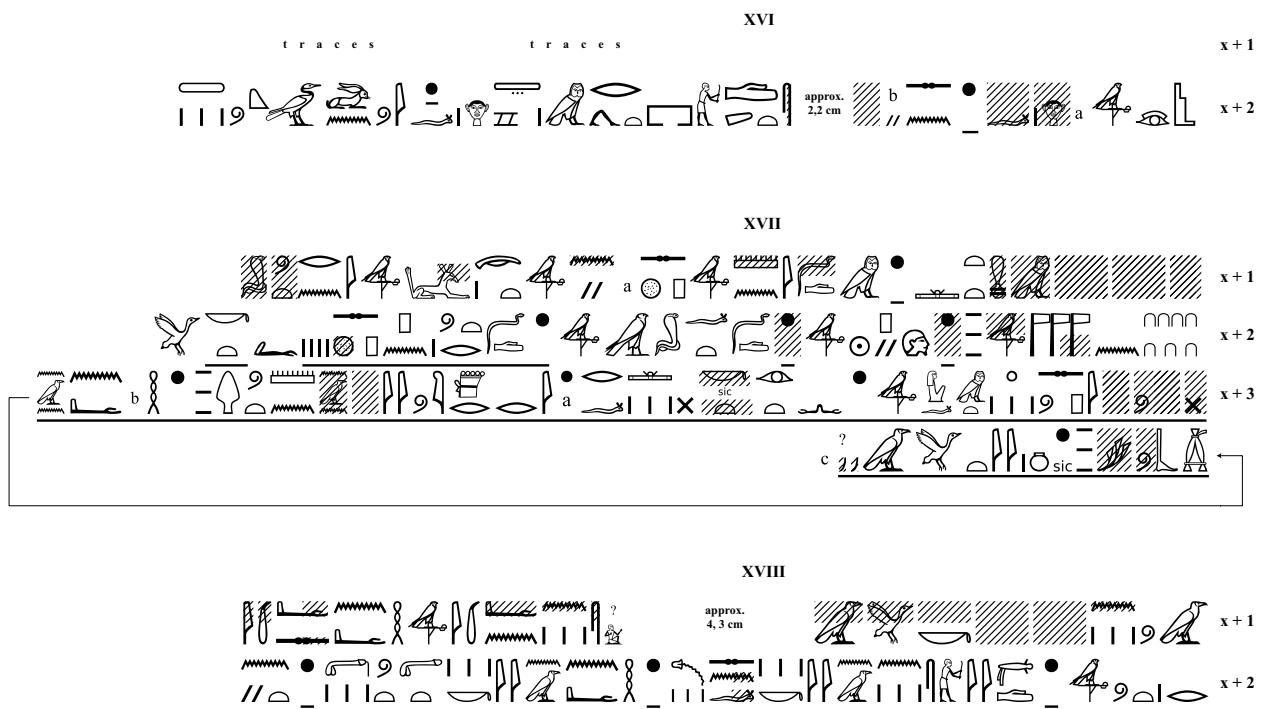
Papyrus Leiden I 345, recto column XVI (scale 1:1).



Papyrus Leiden I 345, recto column XVII (scale 1:1).



Papyrus Leiden I 345, recto column XVIII (scale 1:1).



R:XV-XVIII: Lower part of the column R:XVIx+1a or \triangle x+1b either \sim or \sim R:XVIIx+1a probably $\sim\sim$
 x+3a perhaps only dots of ink x+3b-c below R:XVIIx+2.

Papyrus Leiden I 345, recto columns XVI-XVIII, transcription.



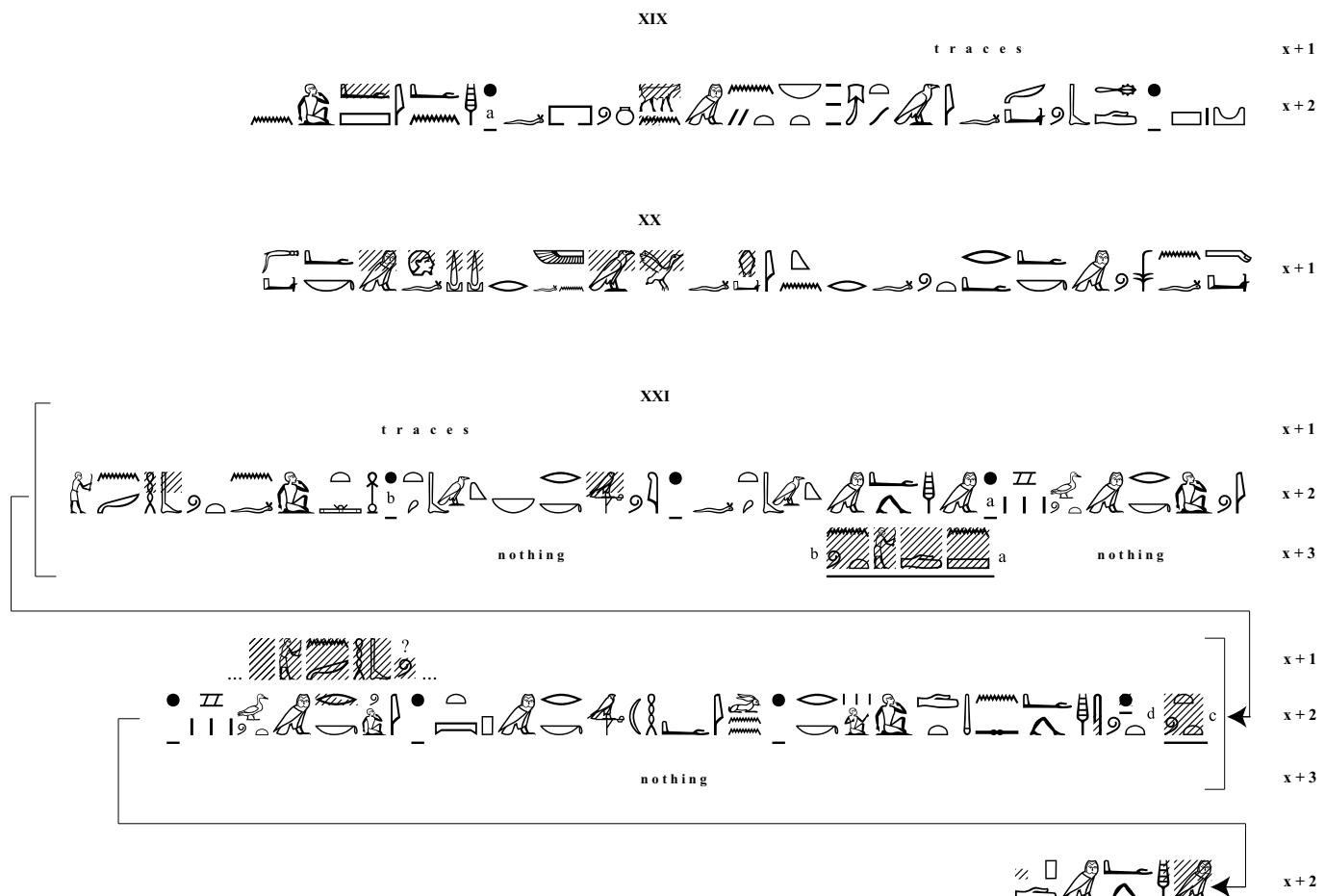
Papyrus Leiden I 345, recto column XIX (scale 1:1).



Papyrus Leiden I 345, recto column XX (scale 1:1)



Papyrus Leiden I 345, recto column XXI (scale 1:1).



R:XIX-XXI: Lower part of the column R:XIXx+2 verse point no longer legible R:XXIx+2a -// x+2b -//-

x+2c-d much faded, Gardiner writes ? x+3a-b much faded.

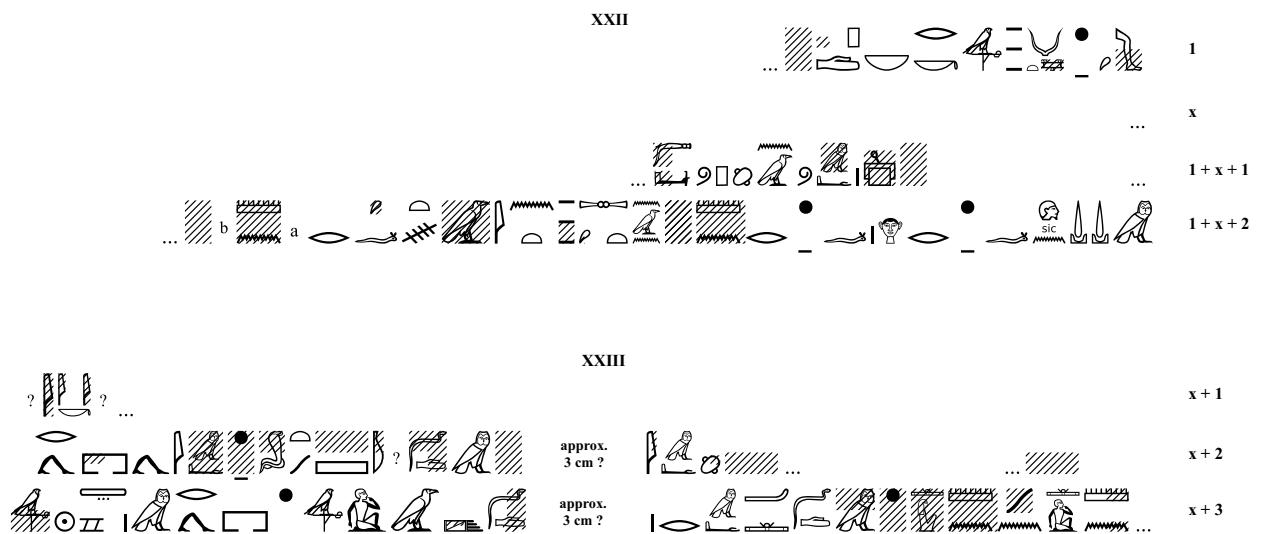
Papyrus Leiden I 345, recto columns XIX-XXI, transcription.



Papyrus Leiden I 345, recto column XXII (scale 1:1).



Papyrus Leiden I 345, recto column XXIII (scale 1:1).



R:XXIII: Lower part of the column R:XXIII1 perhaps parts of the column 1+x+2a-b reading uncertain R:XXIII perhaps parts of the column.

Papyrus Leiden I 345, recto columns XXII-XXIII, transcription.

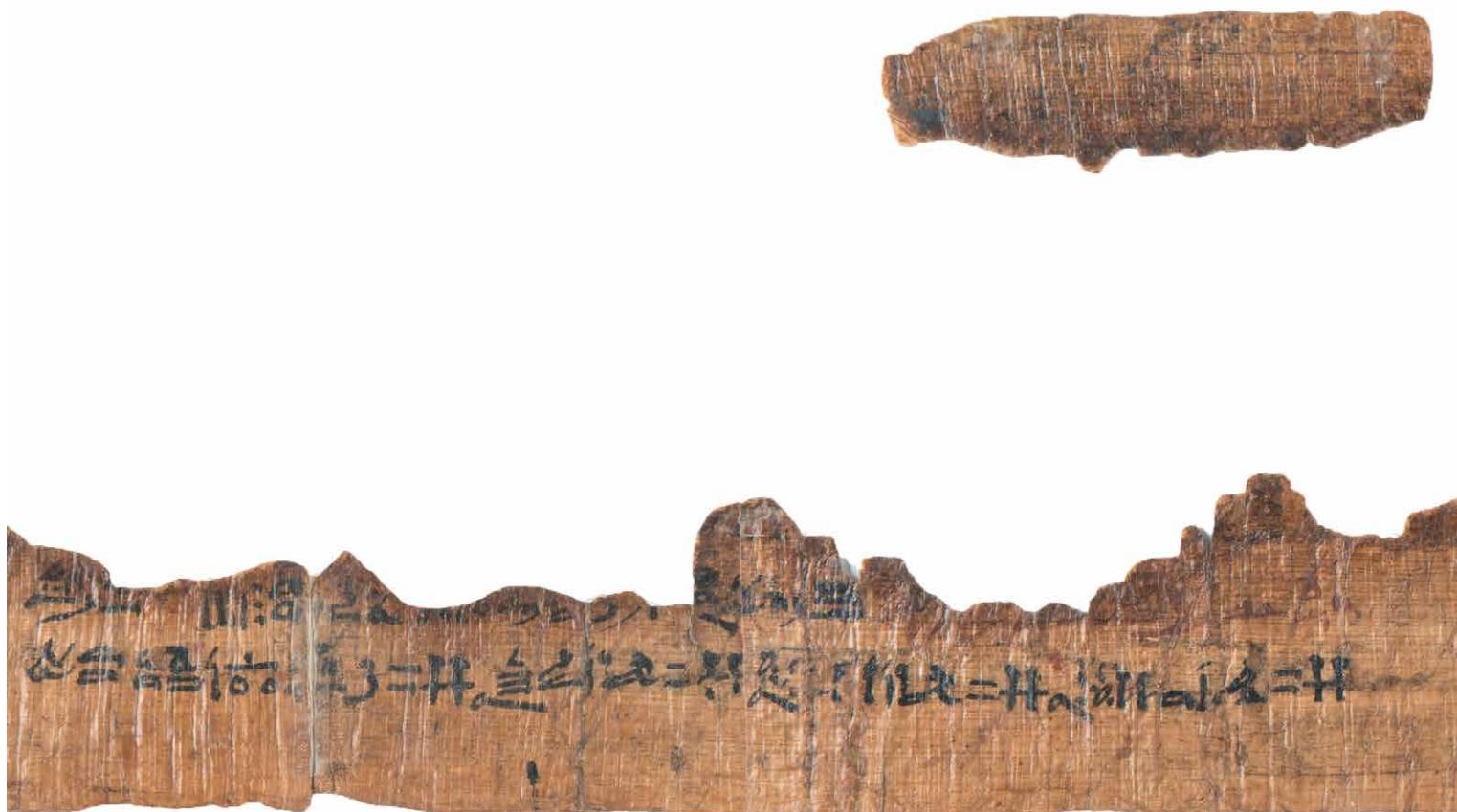


Papyrus Leiden I 345, recto column XXIV (scale 1:1).

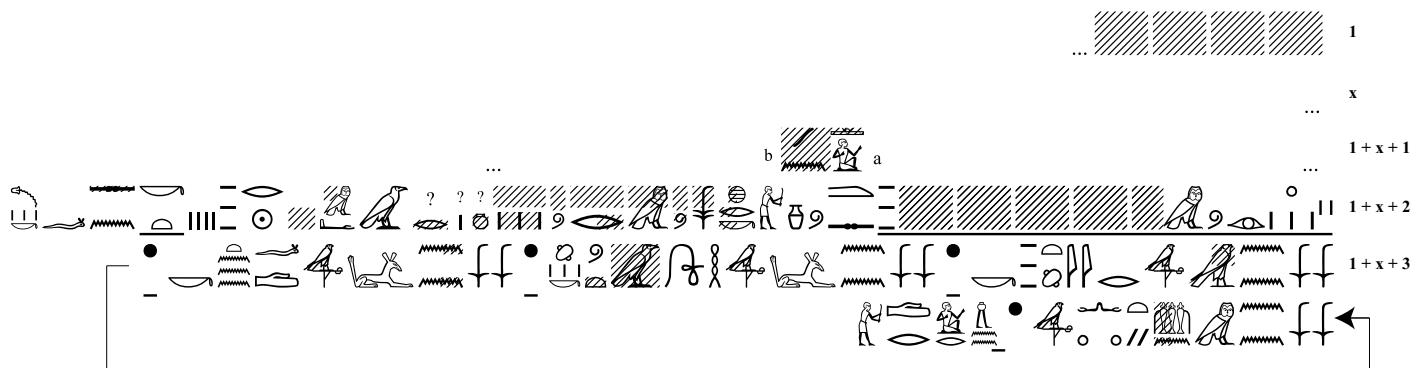


R:XXIV1a-b much darkened and faded 3+x+2a-b much darkened.

Papyrus Leiden I 345, recto columns XXIV, transcription.

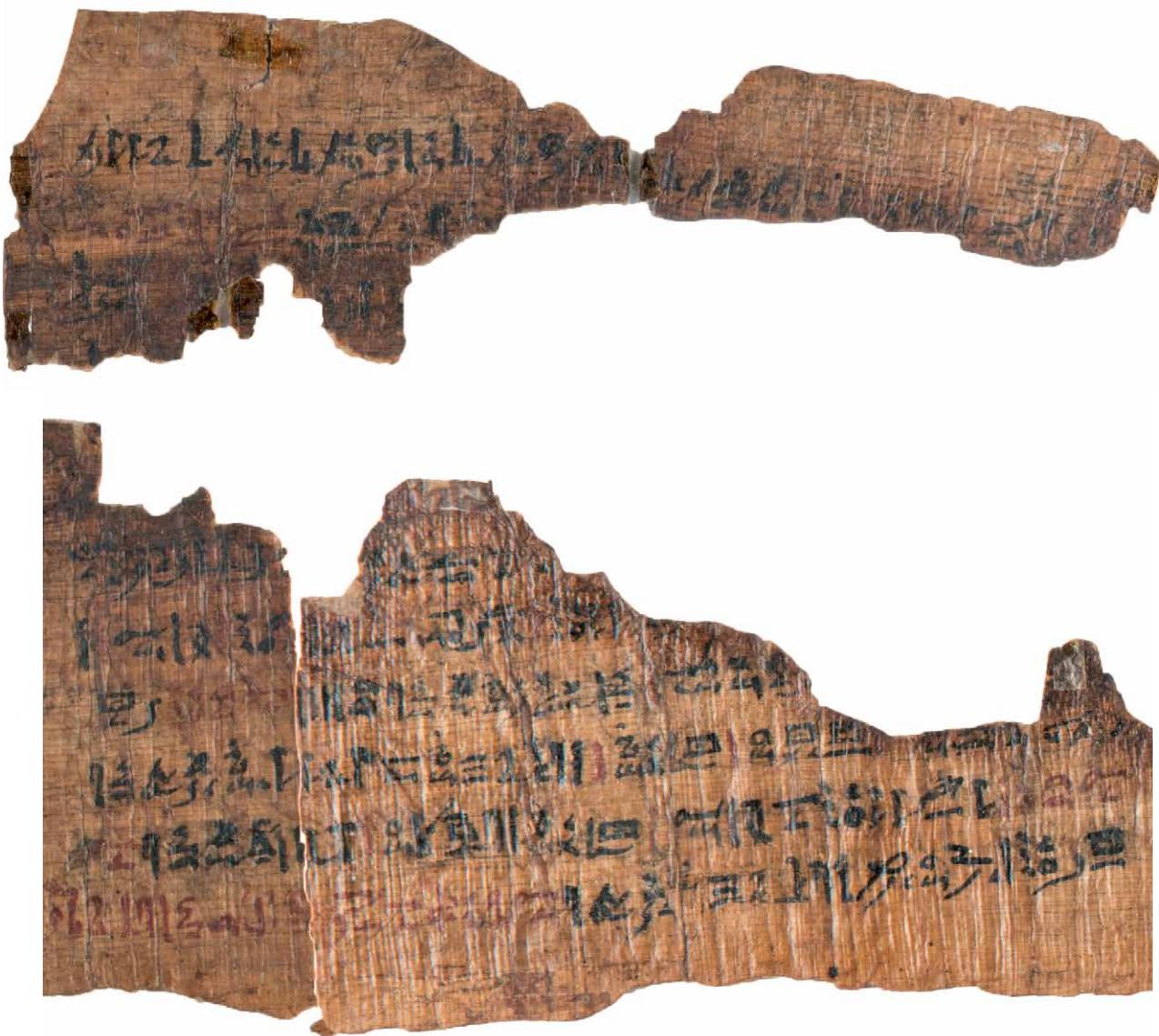


Papyrus Leiden I 345, recto column XXV (scale 1:1).

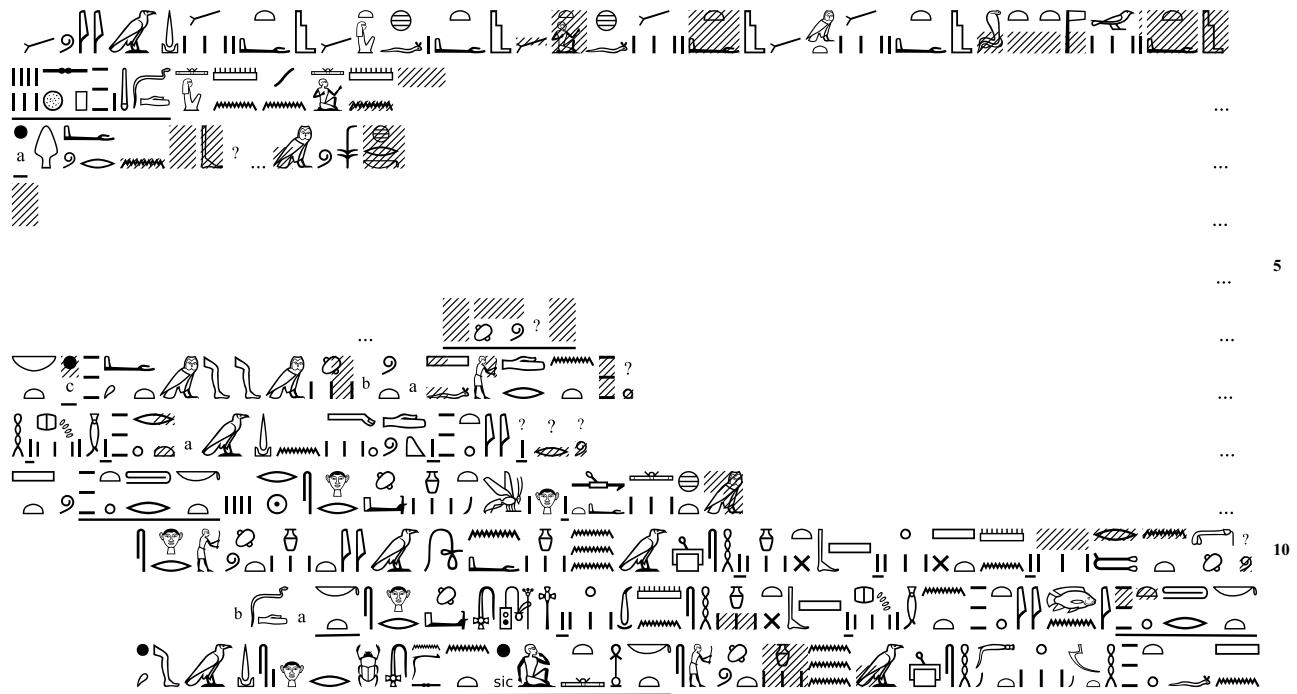


R:XXV1+x+1a-b much darkened.

Papyrus Leiden I 345, recto column XXV, transcription.

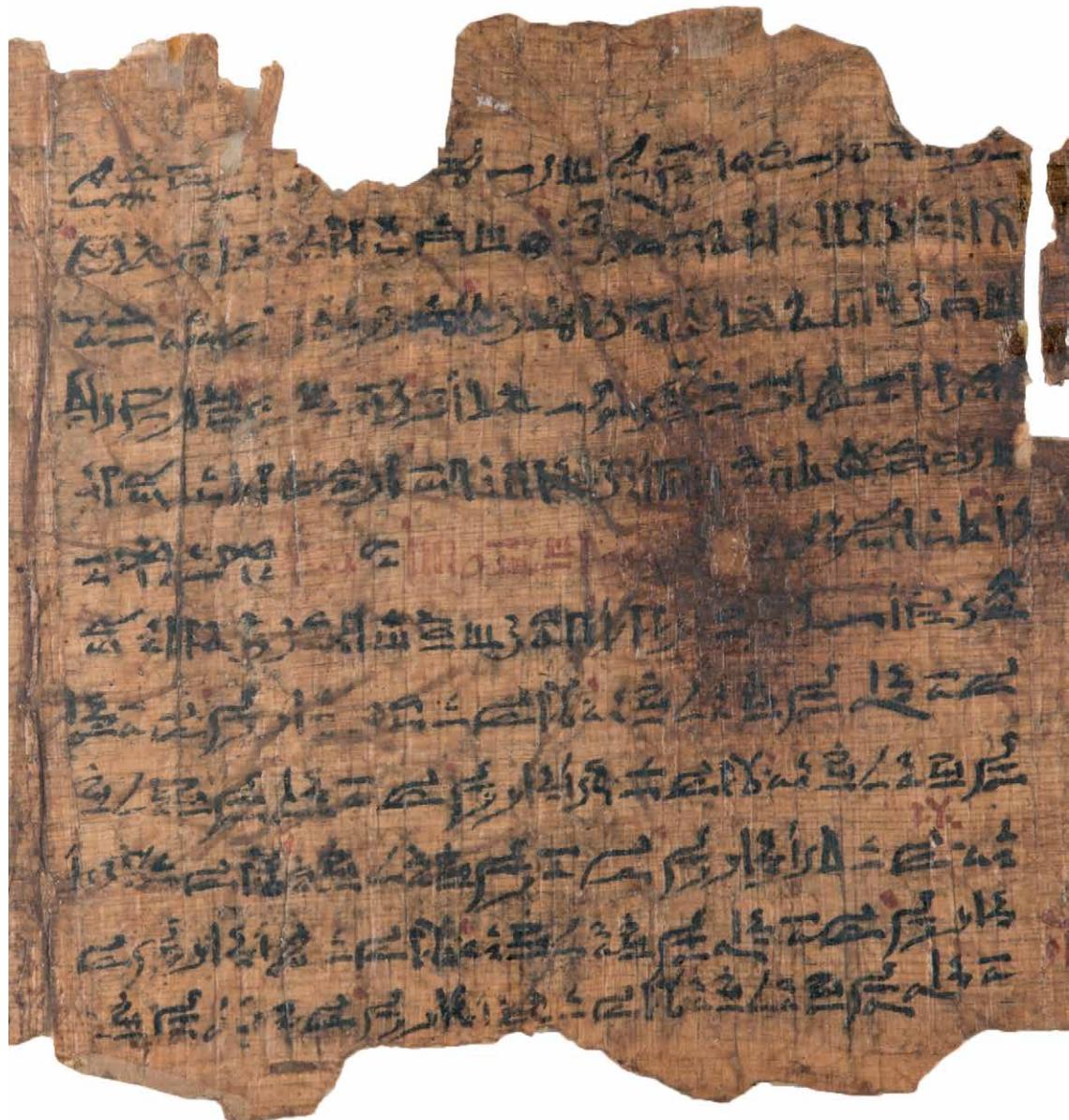


Papyrus Leiden I 345, recto column XXVI (scale 1:1).

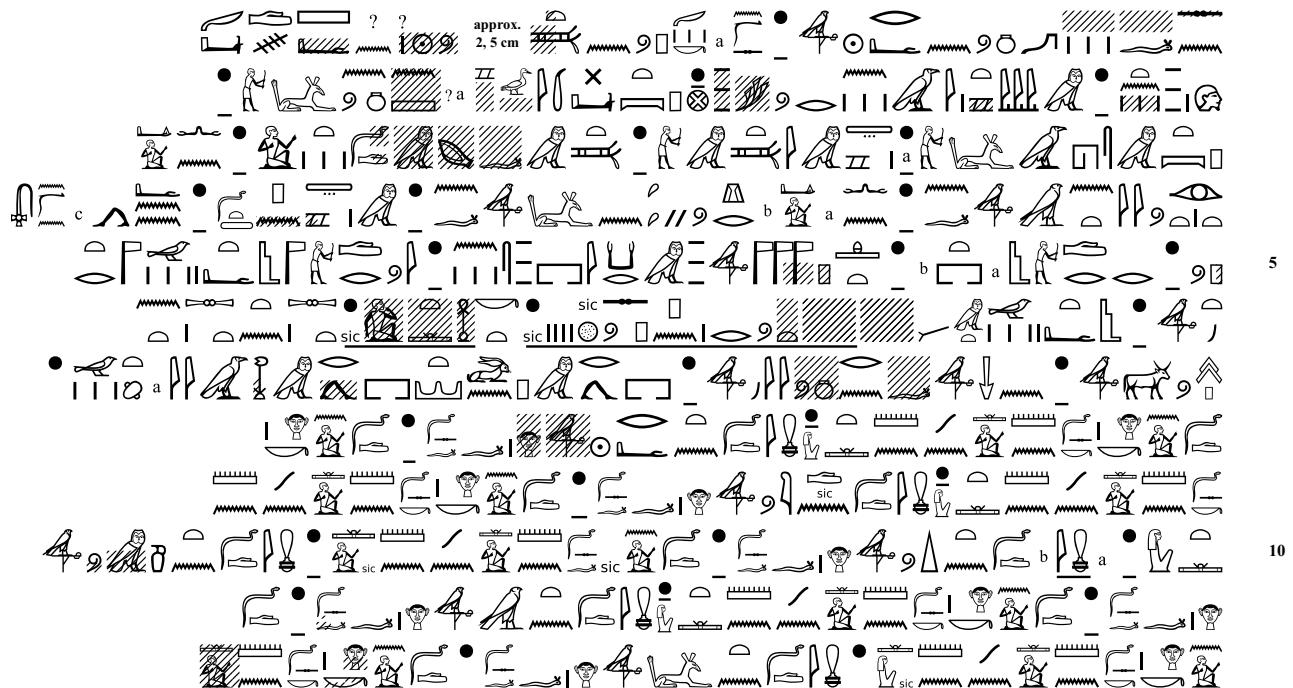


R:XXVI 3a verse point no longer legible 7a-b this part of the papyrus does not exist anymore, the beginning and the ending of the previous and the following groups are missing too 7c verse point almost illegible 11a-b deleted.

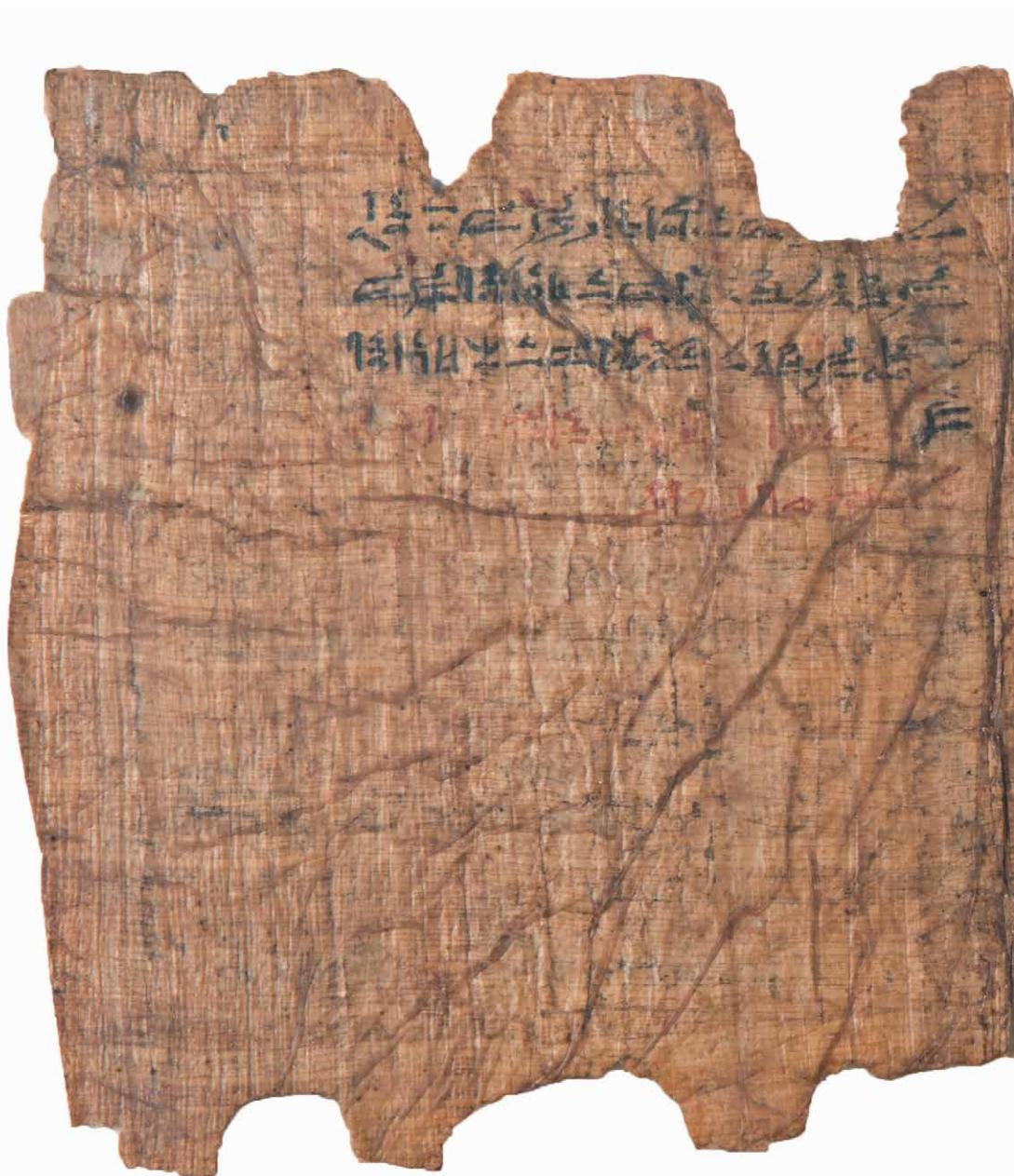
Papyrus Leiden I 345, recto column XXVI, transcription.



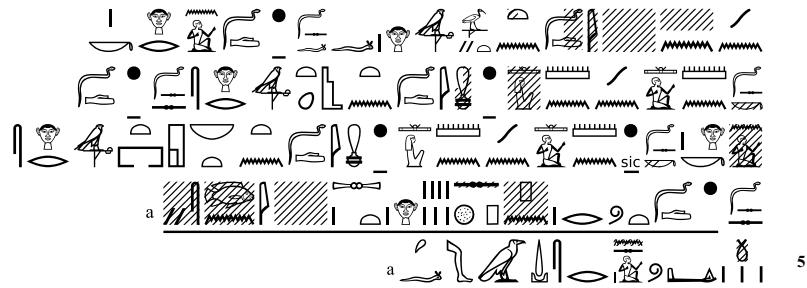
Papyrus Leiden I 345, recto column XXVII (scale 1:1).



Papyrus Leiden I 345, recto column XXVII, transcription.



Papyrus Leiden I 345, recto column XXVIII (scale 1:1).

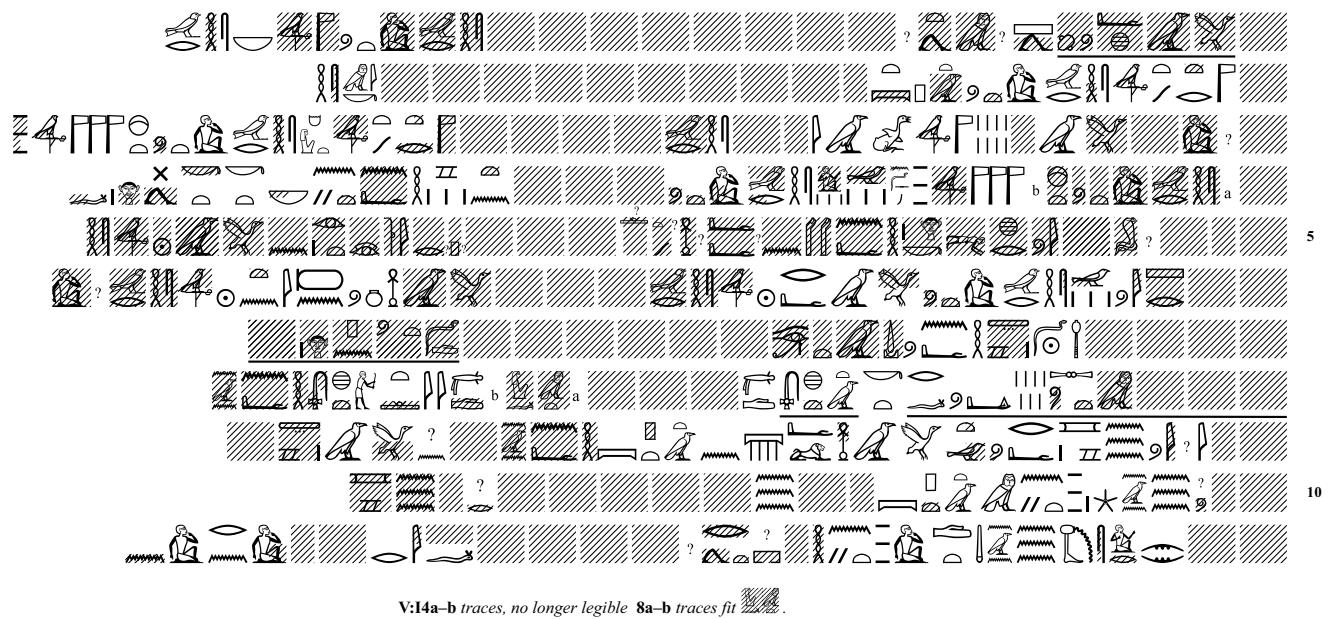


R:XXVIII4a approx. 6 cm from the end of the line to the end of the papyrus 5a approx. 11 cm
from the end of the line to the end of the papyrus; the last part of the papyrus is blank.

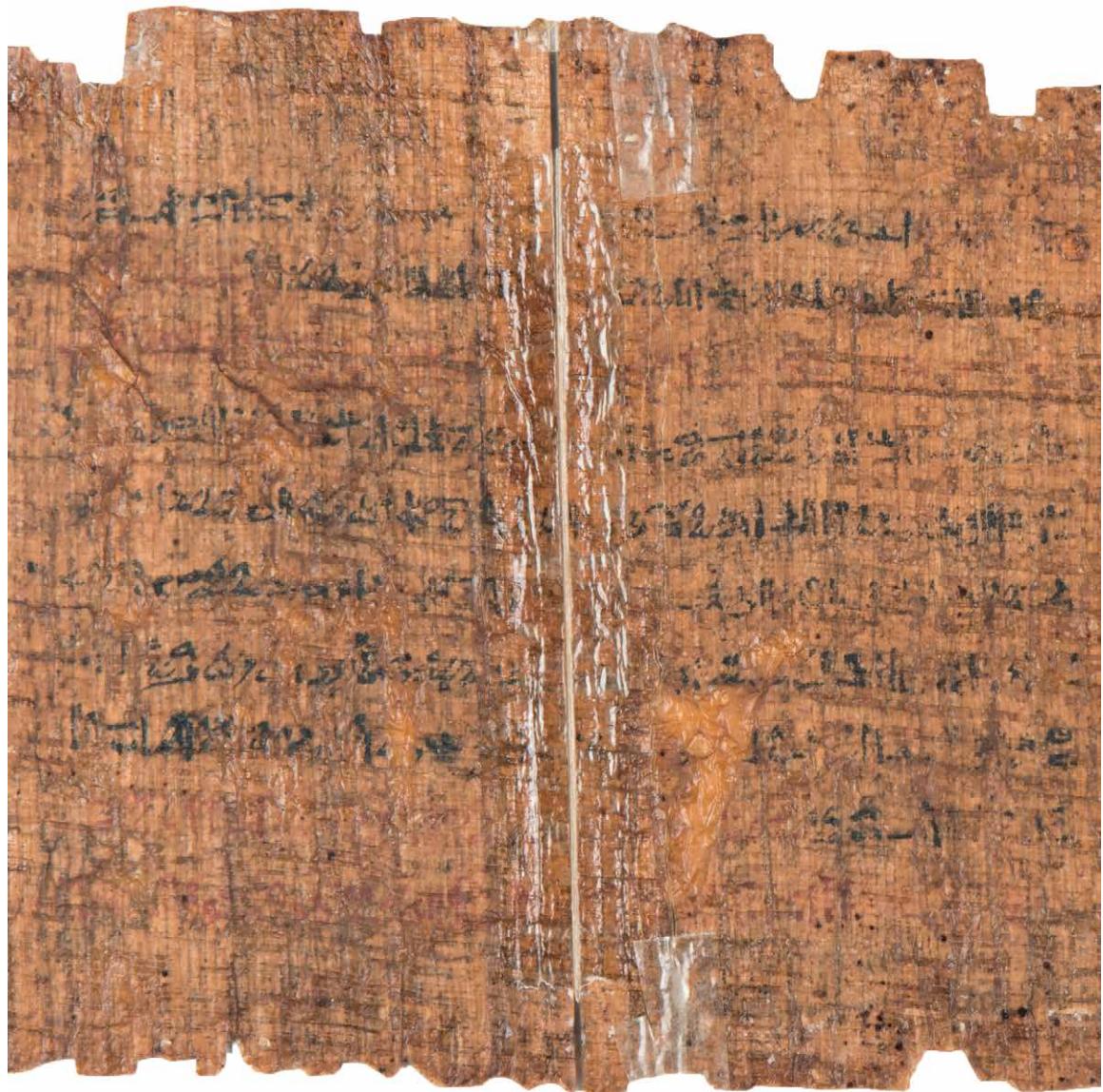
Papyrus Leiden I 345, recto column XXVIII, transcription.



Papyrus Leiden I 343, verso column I (scale 1:1).



Papyrus Leiden I 343, verso column I, transcription.



Papyrus Leiden I 343, verso column II (scale 1:1).



V:II1a traces of ink of the papyrus 4a-b not visible any more 4c-d according to Gardiner, a 'mere guess', traces match his suggestion 5a-b group difficult to read due to sticky tape.

Papyrus Leiden I 343, verso column II, transcription.



Papyrus Leiden I 343, verso column III (scale 1:1).



V:III 1a-b traces of palimpsest above the line 3a or 3b-c barely legible 5a-b barely legible 6a-b no longer legible

7a no longer legible 7b-11 no longer legible 7c-d no longer legible 8a-b barely visible 9a-b no longer legible

10a ↗ under the line 10b ↘ no longer legible.

Papyrus Leiden I 343, verso column III, transcription.



Papyrus Leiden I 343, verso column IV (scale 1:1).



V:IV1a-b traces 2a or 2b ↘ almost rubbed off 4a ↗ almost rubbed off 6a-b only traces are visible 10a ↘ under the line 10b no longer legible 10c ↘ under the line 10c-d traces of palimpsest under the line.

Papyrus Leiden I 343, verso column IV, transcription.



Papyrus Leiden I 343, verso column V (scale 1:1).

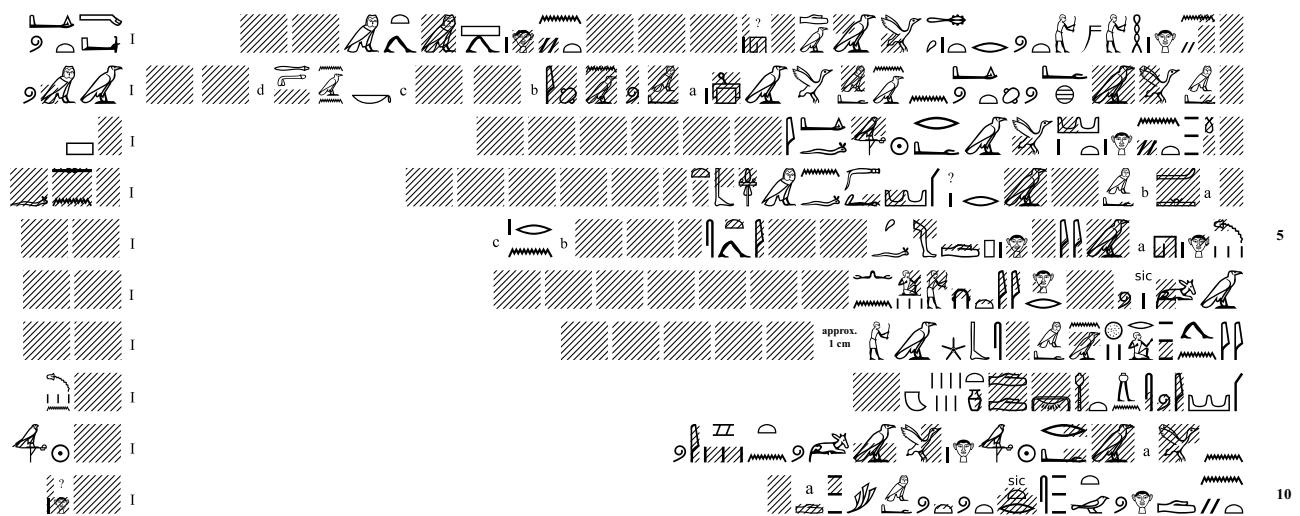


V:V3a-b no longer legible 4a traces of 7 8a-b traces 10a no longer legible.

Papyrus Leiden I 343, verso column V, transcription.



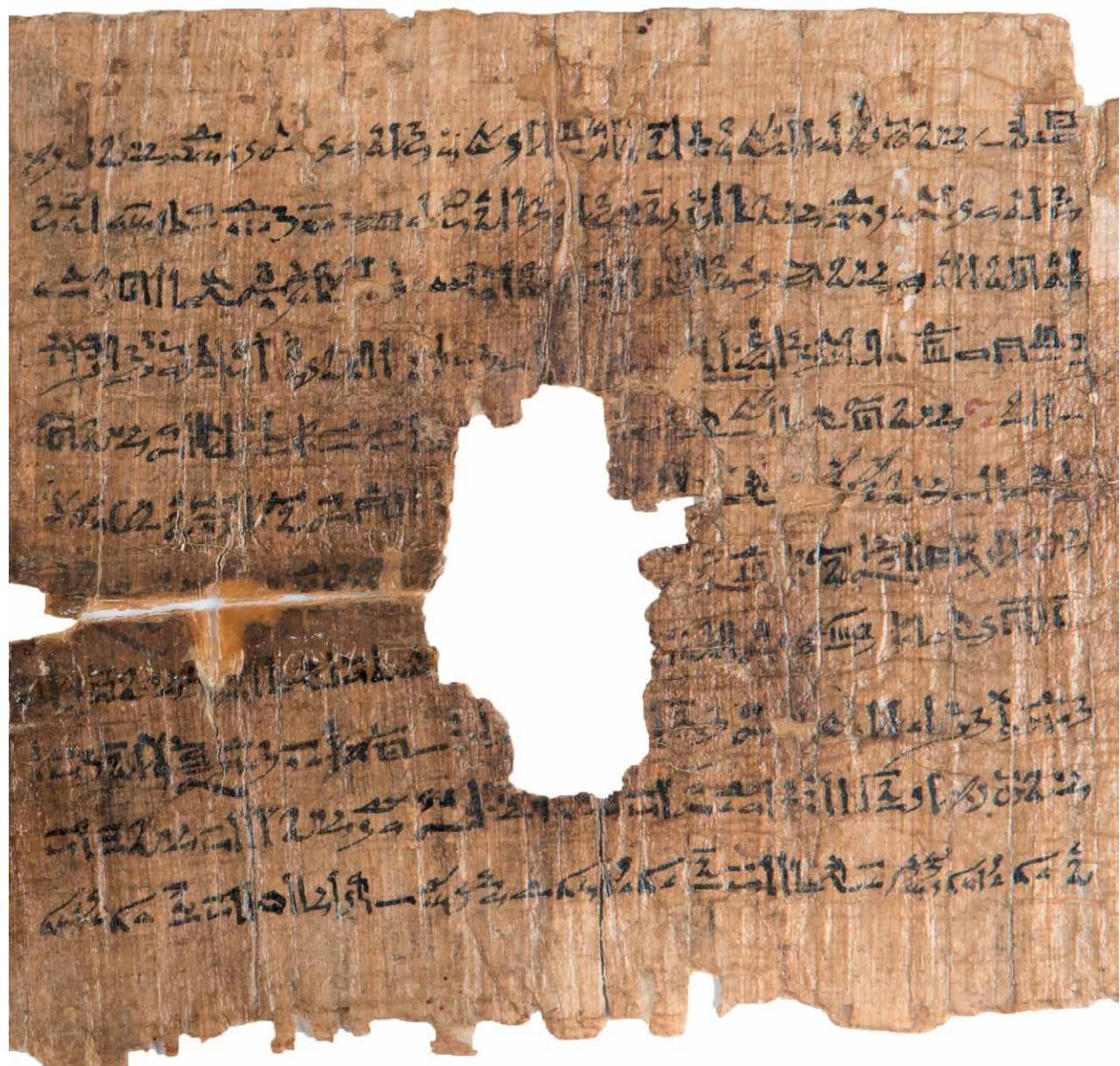
Papyrus Leiden I 343 + 345, verso column VI (scale 1:1).



VI from I onwards papyrus I 345, before that a gap 2a-b traces 2c-d traces 4a-b no longer legible 5a no longer legible

5b-c barely legible 9a no longer legible 10a or (traces).

Papyrus Leiden I 343 + 345, verso column VI, transcription.



Papyrus Leiden I 345, verso columnVII (scale 1:1).

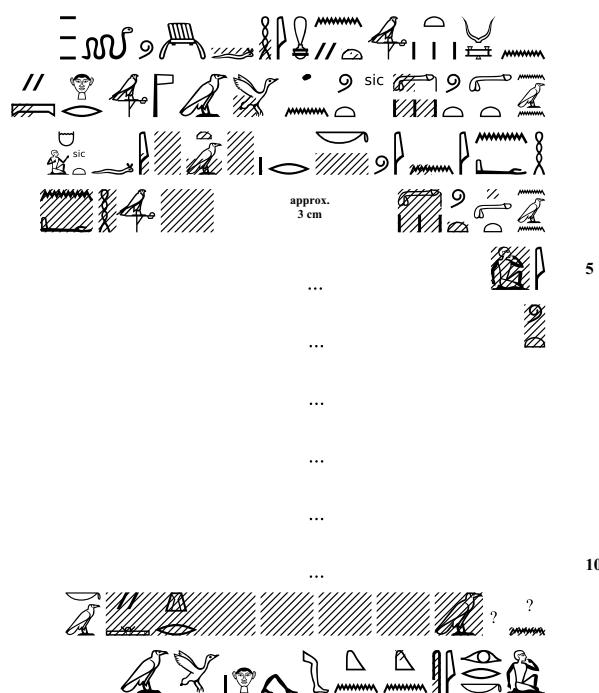


V:VII4a traces above — 5a Gardiner reads but only palimpsest 6a the upper fibres are missing 7a—b rip in the line
8a half missing 8b broken off at the end 9a upper fibres are broken off 9b — under the line.

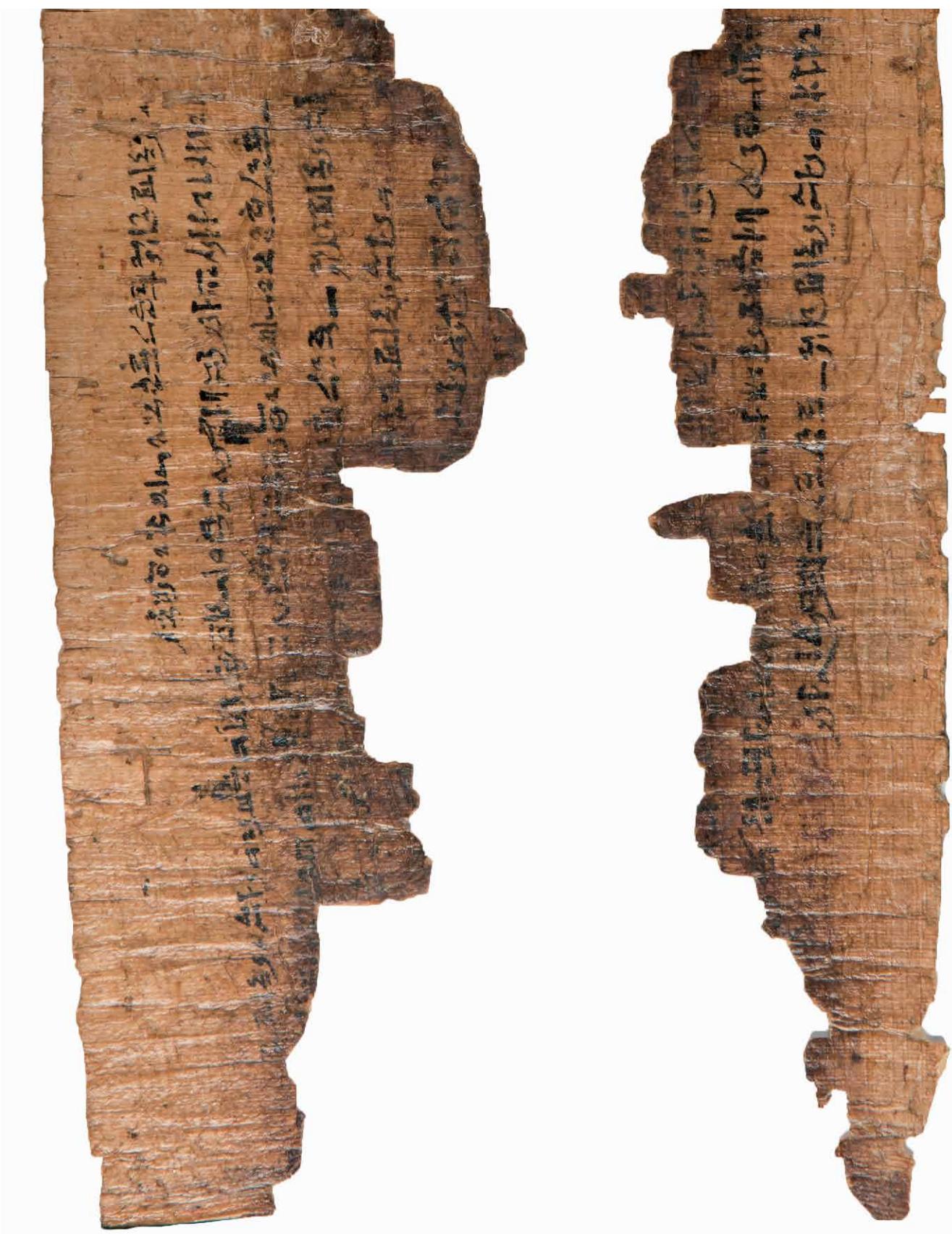
Papyrus Leiden I 345, verso column VII, transcription.



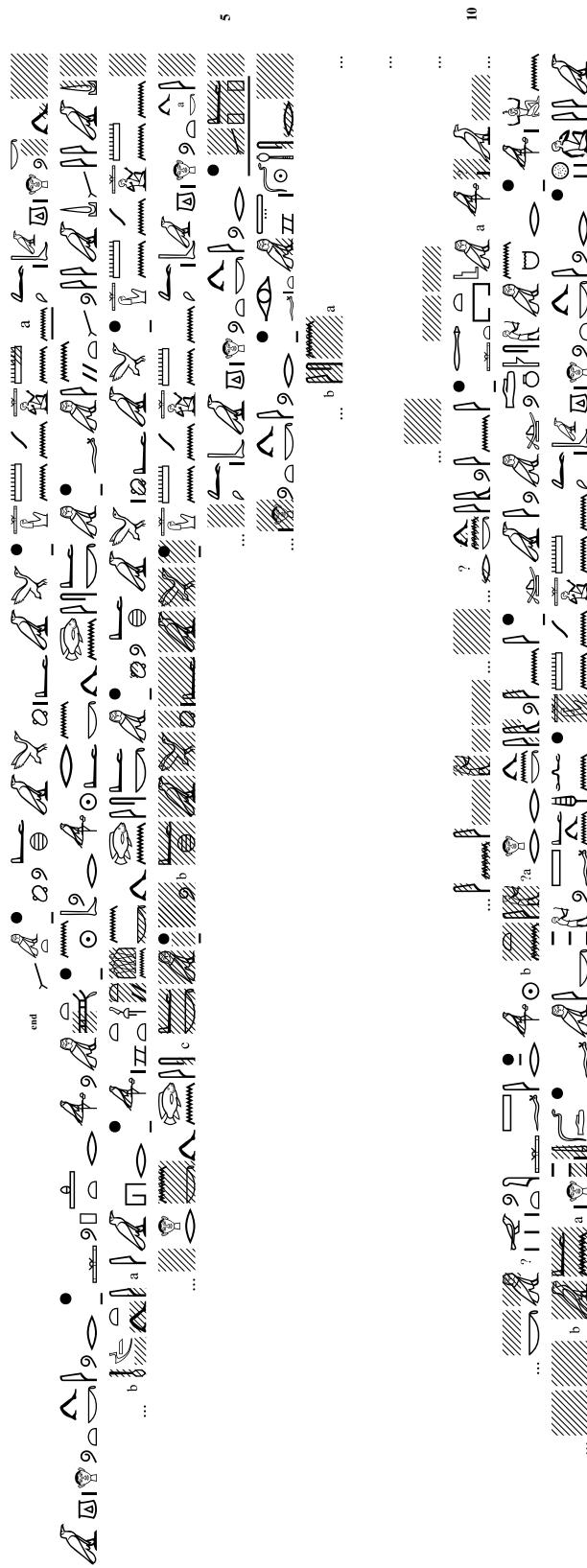
Papyrus Leiden I 345, verso column VIII (scale 1:1).



Papyrus Leiden I 345, verso column VIII, transcription.



Papyrus Leiden I 345, verso column IX (scale 1:1).



Papyrus Leiden I 345, verso column IX, transcription.



Papyrus Leiden I 345, verso column X (scale 1:1).



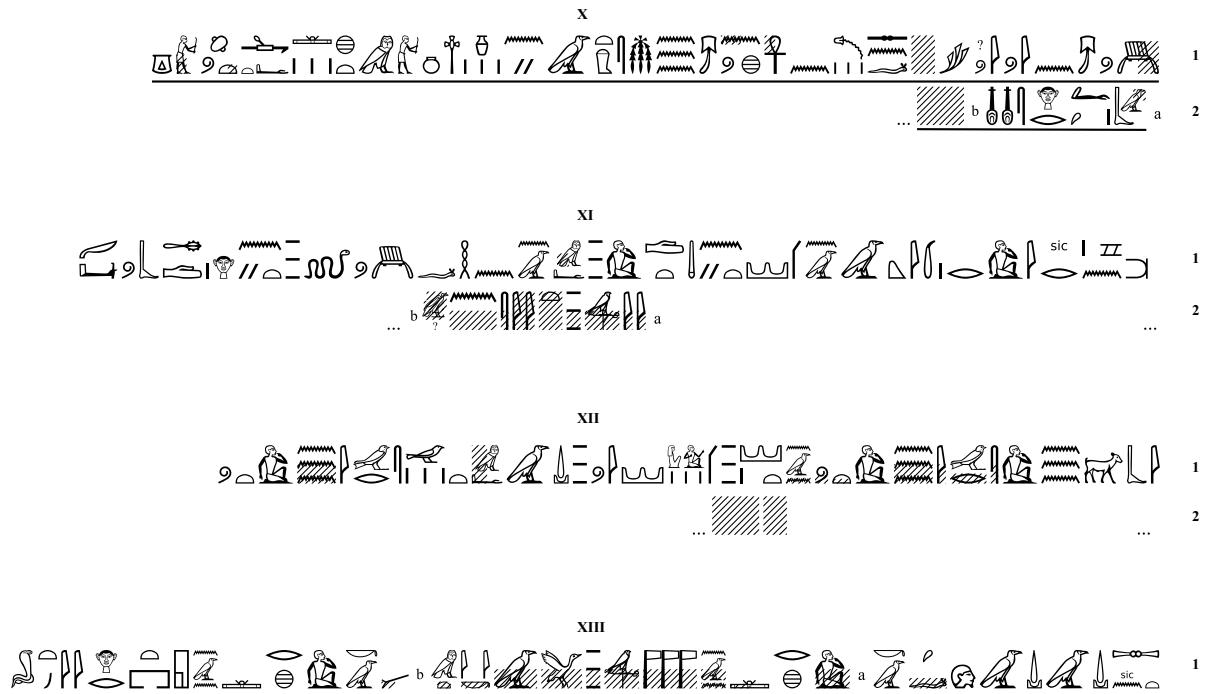
Papyrus Leiden I 345, verso column XI (scale 1:1).



Papyrus Leiden I 345, verso column XII (scale 1:1).



Papyrus Leiden I 345, verso column XIII (scale 1:1).



Papyrus Leiden I 345, verso columns X-XIII, transcription.



Papyrus Leiden I 345, verso column XIV (scale 1:1).



Papyrus Leiden I 345, verso column XV (scale 1:1).



Papyrus Leiden I 345, verso column XVI (scale 1:1).

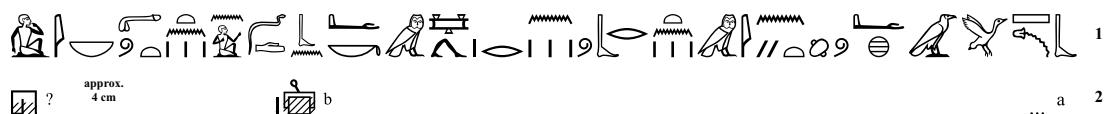


Papyrus Leiden I 345, verso column XVII (scale 1:1).

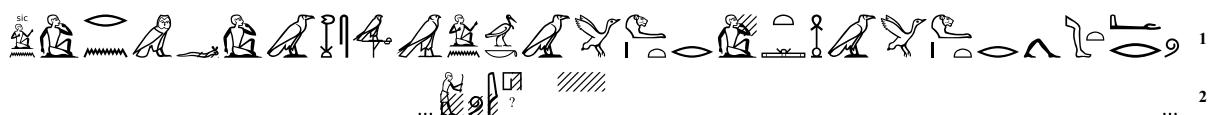
XIV



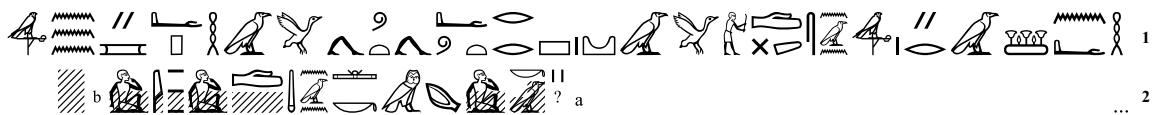
XV



XVI



XVII



V:XIV–XVII upper part of the column V:XIV1a traces 2a–b lower part of the line is broken off V:XV2a–b traces

V:XVII2a–b lower part of the line is partially broken off.

Papyrus Leiden I 345, verso columns XIV–XVII, transcription.



Papyrus Leiden I 345, verso column XVIII (scale 1:1).

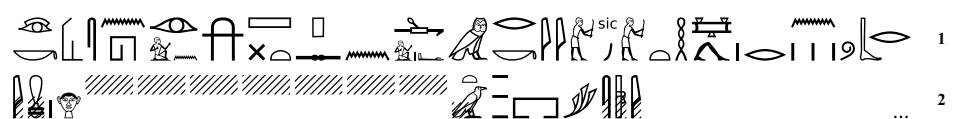


Papyrus Leiden I 345, verso column XIX (scale 1:1).



Papyrus Leiden I 345, verso column XX (scale 1:1).

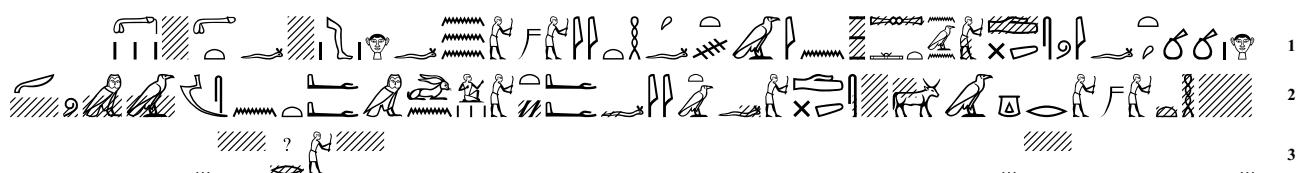
XVIII



XIX



XX



V:XVIII-XX upper part of the column V:XVIII2a or ...

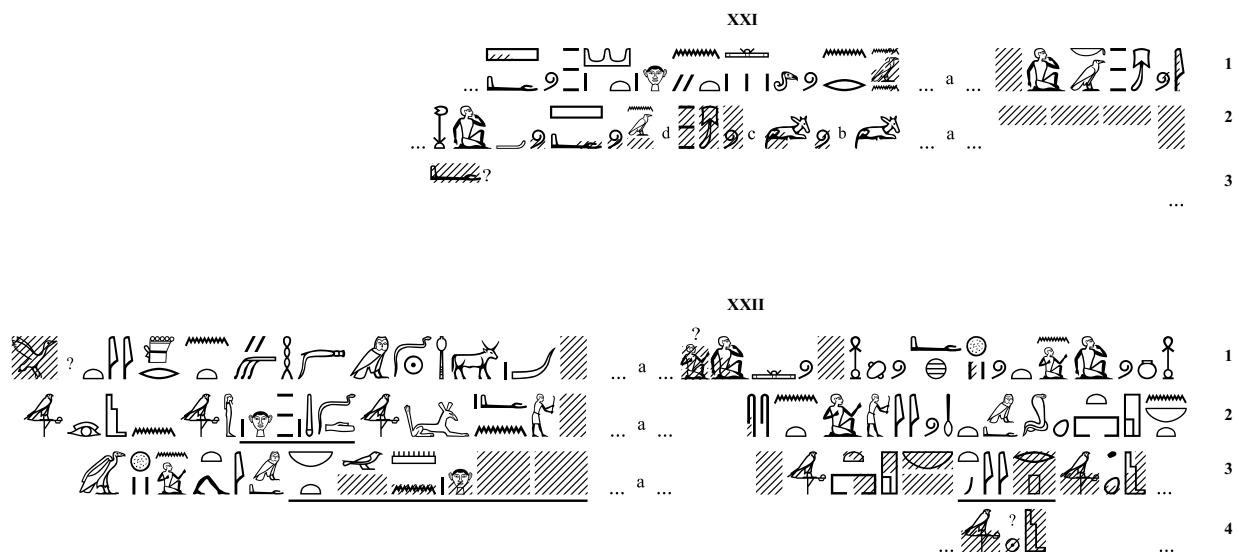
Papyrus Leiden I 345, verso columns XVIII-XX, transcription.



Papyrus Leiden I 345, verso column XXI (scale 1:1).

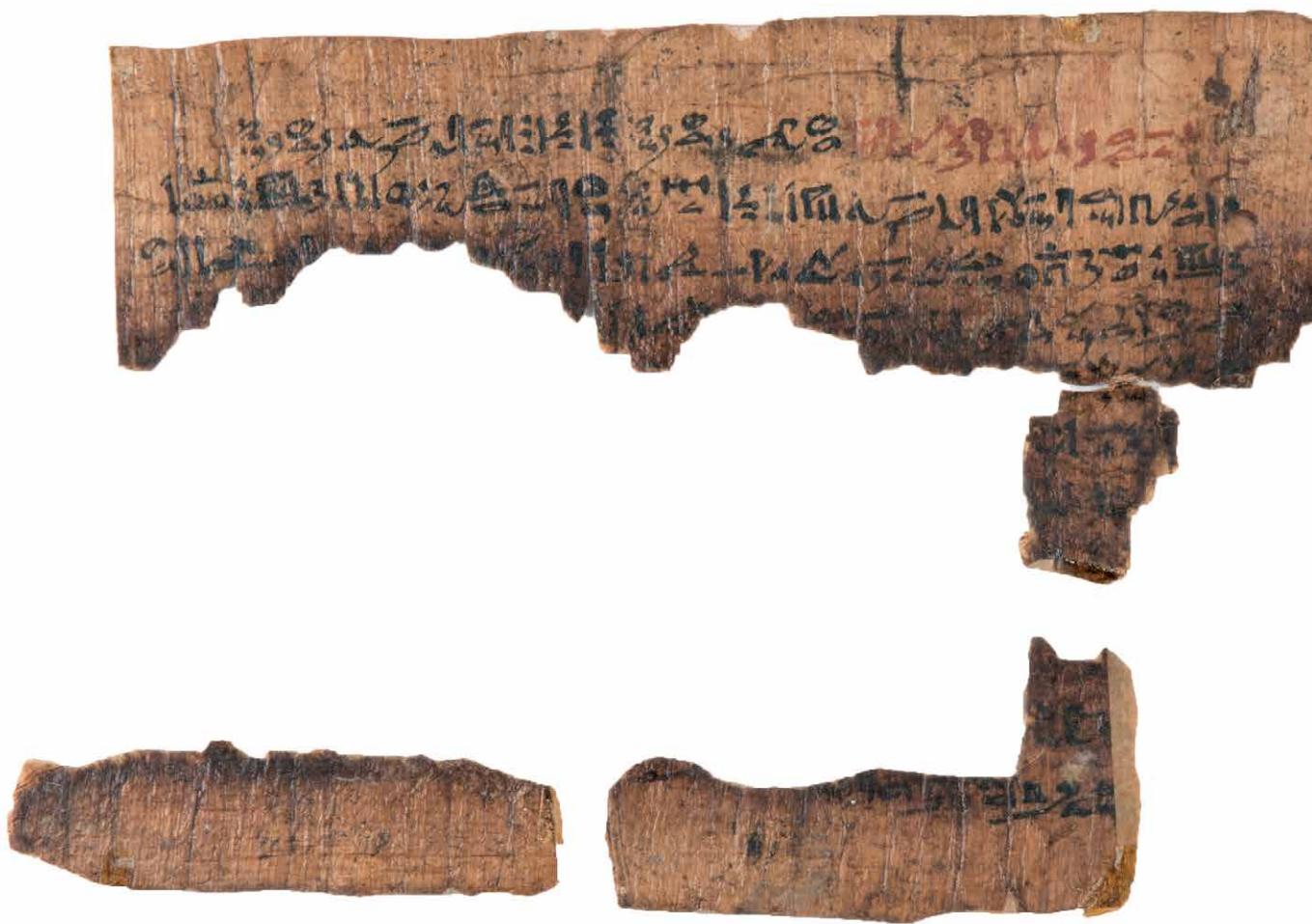


Papyrus Leiden I 345, verso column XXII (scale 1:1).

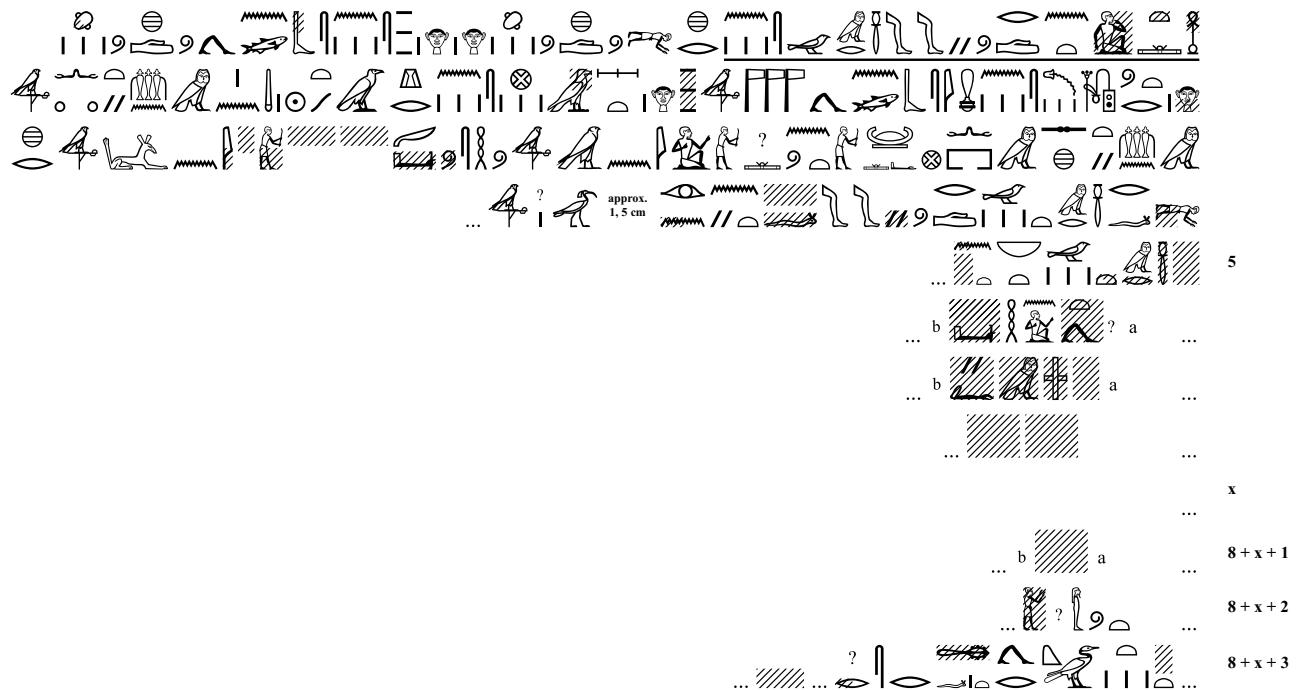


V:XXI upper part of the column V:XXIIa space between the fragments not certain 2a space not certain 2a-b no longer exists
 2c-d lower part of the line almost completely broken off V:XXIIa, 2a and 3a the distance between the fragments is uncertain.

Papyrus Leiden I 345, verso columns XXI-XXII, transcription.



Papyrus Leiden I 345, verso column XXIII (scale 1:1).

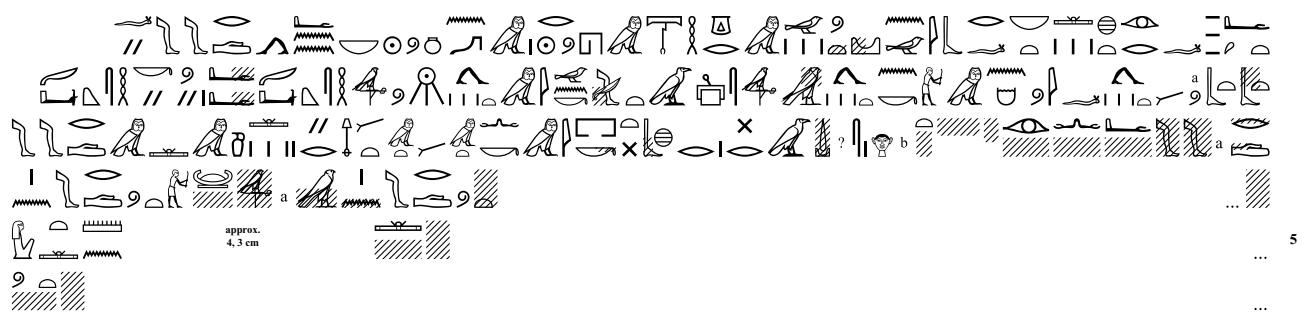


V:XXIII 6a-b partially only traces 7a-b partially only traces 8+x+1a-b traces in red.

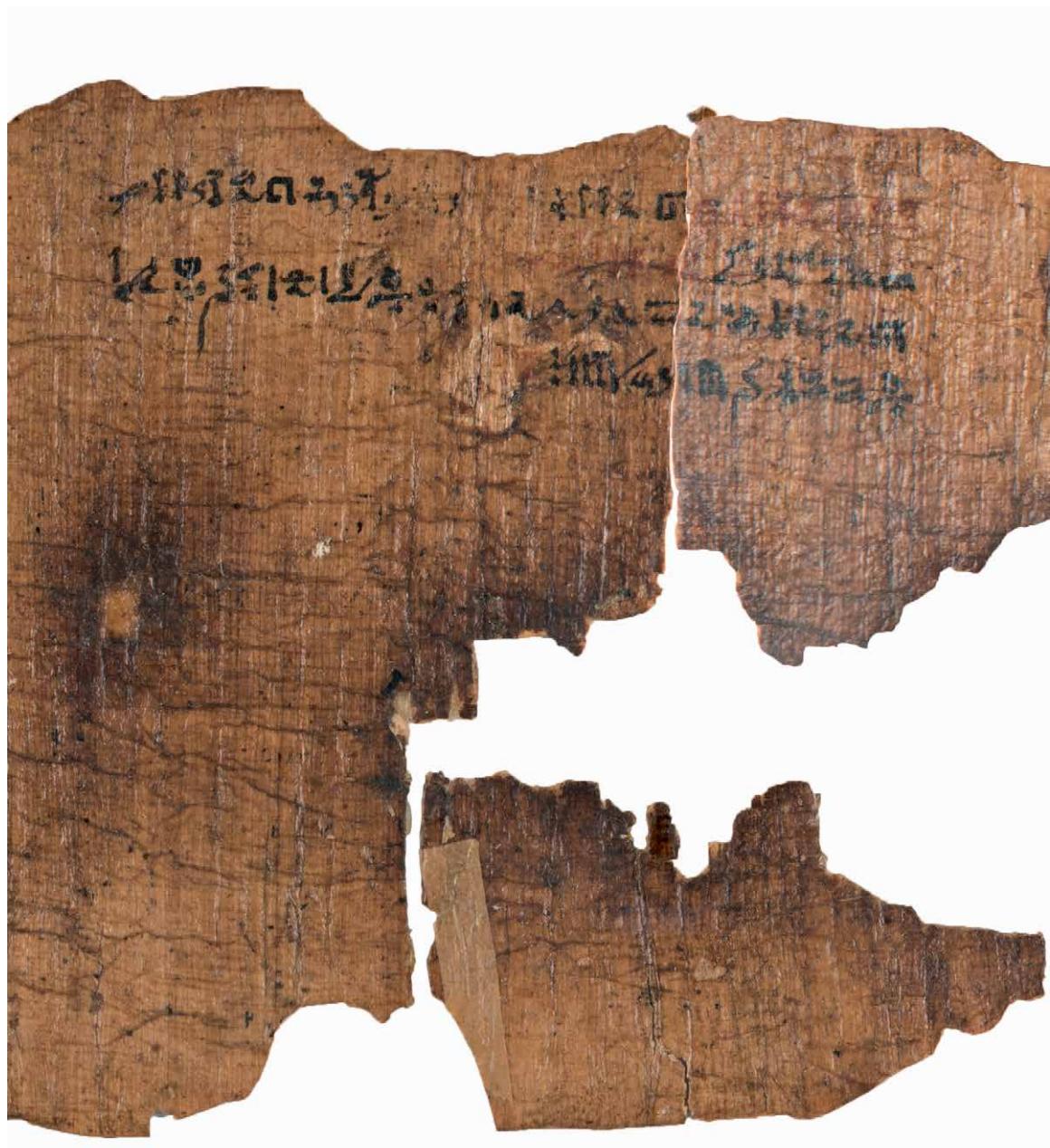
Papyrus Leiden I 345, verso column XXIII, transcription.



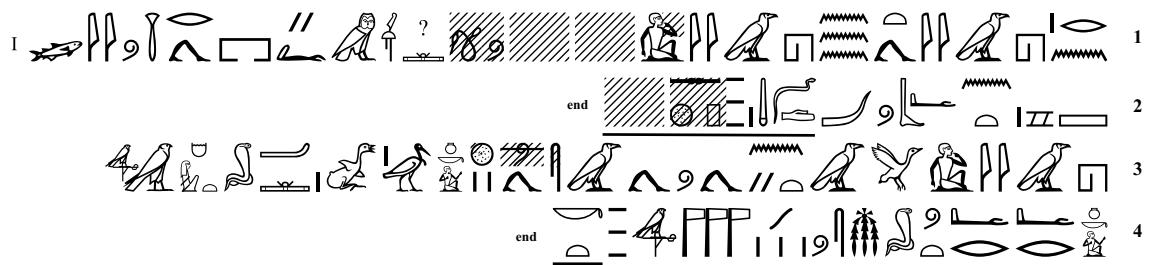
Papyrus Leiden I 345, verso column XXIV (scale 1:1).



Papyrus Leiden I 345, verso column XXIV, transcription.

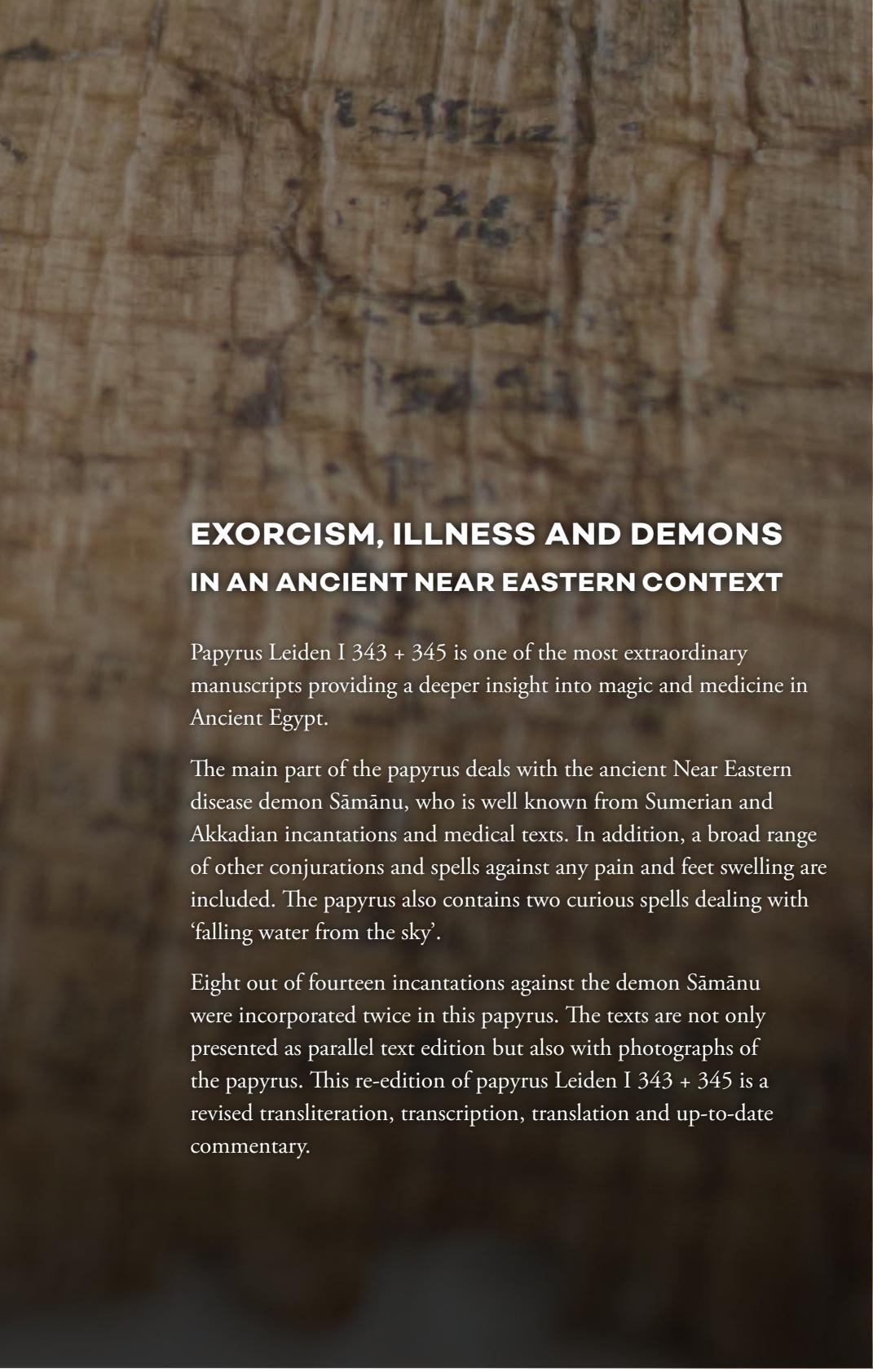


Papyrus Leiden I 345, verso column XXV (scale 1:1).



V:XXV I From the end of this column to the end of the papyrus approx. 29 cm are blank.

Papyrus Leiden I 345, verso column XXIV, transcription.



EXORCISM, ILLNESS AND DEMONS IN AN ANCIENT NEAR EASTERN CONTEXT

Papyrus Leiden I 343 + 345 is one of the most extraordinary manuscripts providing a deeper insight into magic and medicine in Ancient Egypt.

The main part of the papyrus deals with the ancient Near Eastern disease demon Sāmānu, who is well known from Sumerian and Akkadian incantations and medical texts. In addition, a broad range of other conjurations and spells against any pain and feet swelling are included. The papyrus also contains two curious spells dealing with 'falling water from the sky'.

Eight out of fourteen incantations against the demon Sāmānu were incorporated twice in this papyrus. The texts are not only presented as parallel text edition but also with photographs of the papyrus. This re-edition of papyrus Leiden I 343 + 345 is a revised transliteration, transcription, translation and up-to-date commentary.

Sidestone Press

ISBN: 978-90-8890-539-1



9 789088 905391 >